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ORIENTALIA CHRISTIANA
Vol. XIX — 1.

Num. 62.
Julio-Augusto 1930.

HISTORY AND CARTULARY

OF

THE GREEK MONASTERY OF S^{T} ELIAS AND S^{T} ANASTASIUS OF CARBONE

II II. CARTULARY.

GERTRUDE ROBINSON M. A.

LATE SCHOLAR OF GIRTON COLLEGE, CAMBRIDGE

PONT. INSTITUTUM ORIENTALIUM STUDIORUM
PIAZZA SANTA MARIA MAGGIORE, 7
ROMA 128

ORIENTALIA CHRISTIANA

PIAZZA DI S. MARIA MAGGIORE 7, ROMA (128)

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ORIENTALIA CHRISTIANA

VOL. XIX-1, N. 62

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ABBREVIATIONS AND SIGNS

[g] = refer to glossary.

[l] = » » list of Byzantine officials.

[n] = » » list of names.

| | Between these brackets the text is either illegible or wanting.

( ) Between these brackets are parts of words indicated but not written in full; or words required to complete the sense.

« » Between these brackets are the correct forms of dialect or so-called barbarous words.

A glossary of unusual words, a list of the principal Byzantine officials, and a list of the most important names which occur in the deeds will be found at the end of the second part of the deeds.

PREFACE

In bringing out the third volume of the History and Cartulary of the Monastery of St Elias and St Anastasius of Carbone I must with very grateful thanks acknowledge my indebtedness to Mr R. M. Dawkins of Exeter College Oxford, Professor of Byzantine Greek in the University. His extensive knowledge of mediaeval Greek and of modern Greek dialects have enabled him to give invaluable help both in the classification and meaning of words and in the translation of many of the very difficult and obscure passages which these Deeds contain. Many of his suggestions are embodied in the notes at the end of the volume, which contain additional points on words, construction and translation that could not be inserted in the text but were too important to be omitted. It is evident that in a study such as mediaeval Greek, so dependant for its proper understanding on a knowledge, rare in the West, of a variety of surviving dialects, that a chance conversation with a Greek from Asia Minor or Crete or a South Italian village, or a newly perceived resemblance to a word of another language will throw entirely new light on a difficult word or passage.

It is to give expression to such new ideas and suggestions that I have felt constrained to add these notes. They refer to all the Deeds, to those contained in the previous volume as well as this one.

The Glossary contains words not ordinarily found in Greek lexicons, at least in the form or significance in which they occur here. Generally a word given in the Glossary is indicated by a (g) in the text.

A list of such Byzantine officials as held office in Italy is also given.

The list of names of persons and places contains all those of any importance and some of little or none.

In order to reduce the length as much as possible the list does not contain the names of the tenants given in Deeds XXX, LXVII and LXVIII unless they occur elsewhere.

The names are given in the forms in which they occur in the English translation.

It will be found that in two or three cases the dates of the Deeds differ from those assigned to them in the synopsis in the first volume.

In two of these cases the Greek was dificult to decipher and on further examination I adopted another reading. In another in which I had inferred the year from the Indiction, which alone was given in the Deed, further examination into the circumstances in which the Deed was drawn up made it necessary to arrive at another conclusion.

These cases are indicated in the notes.

I am much endebted to Mgr Vidal for his kindness in revising the proofs of the Latin Deeds.

It will be found, on comparison of this volume with the first volume of Deeds that the rectangular breathings and accents as well as the half-eta signs have been inserted in the text where they occur. It is therefore unnecessary to notice them here.

My thanks are due to the printers for the efforts which they have made to meet my wishes in this and other respects.

Finally I must take this opportunity of expressing my gratitude to the learned Editor of the *Orientalia Christiana* for the kindness and courtesy with which he has co-operated in the production of this volume.

Palazzo Cardelli
Rome
January 1930.

XXXII. — 65.

Description: Parchment, much delapidated. There are four large holes is it. Measures 37 × 25 cms. Written in a clear hand by the notary Euthemius who wrote also No. 81.
Marked: V on back.

Date: A. M. 6642.
A. D. 1134.

† σίγνον χειροὺ βισαντίου καβα$^{\text{λλ(αρίου)}}$ υἱοσ̀
λέωντοῦ ῥουσίτου
† σιγνον [χειροσ] λέων υσ̄̀ βισαντιού υἱοῦ λέων$^{\text{τ(οσ)}}$
τοῦ ῥουσι$^{\text{τ(ού)}}$

† ἐν ονόματι [τοῦ πατρο]σ́ καὶ τοῦ υἱοῦ ς τοῦ ἁγιού πν̃σ. ἐπει- 5
δὴ[περ ἡμεῖσ οἱ προγεγραμμέν]οι οἱ τὰ σίγνα τοῦ ζωο[πο]ιοὺ στρ̃ου̃ ἰδιο-
χεῖρωσ ς̀ αὐτοθελῶσ ποιήσα[μεν βισαντ]ιοσ καβαλλαρίοσ υ̃σ̀ λέων
τοῦ ῥουσιτ(ου) κακῶσ ς̀ ἀσώτωσ τὴν ἐμὴν ζωὴν δαπα[νησασ]μεν
θ̃ῦ̀ παροργησασ· τὴν ἐμὴν δὲ̀ ψυχὴν ἀπολέσασ, καὶ εἰσ τελ(οσ) παντὸσ
κακοῦ συναντίσασ. προνοίαν δὲ̀ θ̃ῦ εἰσ ἐμαυτὸν συγκρίνασ τὸ φοβερὸν 10
καὶ ἀδέκαστον κριτήριον ὃ τοῖσ κακῶσ δράσιν ς̀ ἀμετανοήτωσ περά-
σασιν τὸ τοῦ βίου τέ(λοσ) ἀναμένει. πᾶλιν δὲ̀ τὸ ἔλεοσ τοῦ̀ θ̃ῦ κα-

The signature of Bisantios Caballarius, the son of Leo of Rousitos.
The sign of Leo, the son of Bisantios, the son of Leo of Rousitos.

In the name of the Father and of the Son and of the Holy Ghost. Since the above-named, who have made with their hands and of their own will the sign of the life-giving Cross, Bisantios the Caballarius, son of Leo of Rousitos, who have spent ill and unprofitably my life provoking the wrath of God and destroying my soul by provoking God in His wisdom to visit upon me His fearful and incorruptible judgment, which awaits the end of life to those who have done ill and have come to the end of their life without repentance. But from of

τα[μεστον ς̀ ἀ]εὶ ὑπέρμετρον ἐστὶν τοῖς ὁλοψύχως πρὸς αὐτὸν ἐπιστρέφουσιν· ἦλθον εἰς τὴν τιμίαν μῶ τοῦ προφη$^{τ(οῦ)}$ ἡλιοῦ τὴν τοῦ καρβ(ουνη) λεγομένην· ς̀ εἰς τὸν αὐτοῦ ὅσιον ς̀ πνικον πρᾶ ς̀ ἡγουμεν(όν) κυρῶν ἱλαρίωνα, καὶ εἰς τοὺς αὐτῆ πανταν πνευματικοὺς πάτερας· παρακαλῶν ἀφιερῶσαι με τῆ αὐτῶν ἁγία εὐχῆ, ὅπως δι' αὐτῶν καὶ ἐμοὶ ἵλεως γένοιται κύριος. καὶ δὴ ἤξαντες τῆ ἐμῆ παρακλησεί ὁ προρηθεῖς ὅσιος πατὴρ· καὶ οἱ μεταυτοῦ, τῆ αὐτῶν ἀγάπη καὶ ἀντιλήψει. τούτου χάριν δια μέλάνος καὶ χαρτ(ήσ) ἐξ ὅλης καρδί(ας) ἀφιεροῦμ(αι) τῶ πανσέπτω ναῶ τοῦ προφητ(ου) ἡλιοῦ· καὶ τῶ ὁσιοτάτω πρι καὶ τοῖς αὐτόθ(εν) ἁγ(ίοις) πατρᾶσιν· καὶ τοῖς μέλλουσιν πᾶσι κρατεῖν τὴν αὐτῆς ἡγεμωνεῖαν· οὕτως· τοῦ ἀεὶ πίστιν καὶ ἀληθ(είαν) φυλάξαι τῆ αὐτῆ ἁγ(ια) ἐγκλη(σια), καὶ τῶ ὁσιοτάτ(ω) ἡγουμεν(ω) καὶ πᾶσι τοῖς ἄλλοις πατράσιν· εἰς σωστικὴν πίστιν καὶ τοῦ κραταιοῦ καὶ ἁγ(ίου) ἡμῶν ῥηγός. καὶ τῶ τέλει τῆς ἐμῆς βιώσεως· εἰ μὲν ἐγγὺς· καὶ μὴ πόρρω ποῦ τέλος λάβω. τὸ ἐμὸν λείψαμον ιν' ἐπιφέρωσι οἱ ἐμοὶ πατέρες ταῦτη τῆ ἐγκλή(σια) ἓν ᾗ καὶ εἰς οὗς ἀφιεροῦμαι· μετὰ τοῦ ἐμοῦ πράγματος.

old the mercy of God is beyond measure to those who with their whole heart turn to Him; I therefore came to the Venerable Monastery of Carbone and to its holy and spiritual father and Abbot the Lord Hilarion and to all its spiritual fathers, beseeching them to sanctify me in their holy prayers, so that through them the Lord might become merciful to me also. And the aforesaid holy Father and those with him, in their love, heard my petition and in return for this I solemnly and with all my heart dedicate myself with ink and paper to the very venerable Church of the Prophet Elias, and to the holy Father and to those holy fathers who are there and who thereafter shall hold rule there, on these terms, that I will always keep faith and loyalty to the same holy Church and to the most reverend Abbot and to all the other fathers according to the saving faith of our great and holy King. And at the end of my life, if I come to my end near and not far away, I request that my fathers will carry my body into this Church, in which Church and to which fathers I am dedicated, I and my goods. But

εἰδὲ᾽ πόρρω ποῦ ὥσ καθῶσ προεῖπον ἐγὼ ἀποβιώσω καὶ μὴ δυνηθῶσι
τὸ ἐμὸν σῶμα ἐνταυθᾶ κομίσαι, ἵνα ἔχωσιν ἐξουσιαν τοῦ ἀναζητησαι 30
το ἐμὸν πραγμα και ἐπὶφερειν τὴ ἐγκλή(σια). εἰ δὲ π(α)ραθειη εἴτ᾽ ἐγω
μεταμελουμεν(οσ) ἤ υ[σ ᾽μού ἤ ἀλλο]στισ τὰ τοιαῦτα ἐκθωλῶν καὶ ἀνα-
τρέπω[ν]᾽ κληρονομησάτω τὴ[ν ἀρὰν τῶν τ]ιη ἁγίων
πρῶν· ἀποδοσ[άτω δὲ᾽ σ τῆ μεγ[α]λη κόρτη
ὥ]σ οὕτωσ ἐμοῦ ἀ[35
᾽]το εἰδέναι τοῖσ πᾶσι· ἐπει[δ᾽] μ[
] τῶν π[
πρ]αγματα ὁ τηαὐτῆ ἐγκλή[σια] ἐ[
]ετ[ὁμο]λογῶ τοῦ το φανε[ρον
] ἢ κ[40
ε]πιζητων εἰτε τὲλο[ ]
σαν[ ] ησ[ ] τὴν ποινὴν τῶν
ἐκ] ὁμολογῶ· σ ἐγὼ λέων
ὁ ἄνω τὸ σημ[α] χαράξασ τοῦ τιμίου
στρου· σ [ὁ]μολογη [ ] 45
]πίστ(ιν) καὶ ἀλήθεί(αν) φυλα(ξαι) τῆ ἁγία ἐγκλή(σια)· καὶ τῆ ἐμῆ ἀπο-
βιώσει τὸ [ἐμὸν] λείψανον [με]τα κομισαι· μετα π[ασ]ησ τῆσ ἐμῆσ ὑπάρ-
ξεωσ τοῦ λαχέντοσ μέρουσ μ(οι). ταῦτα πάντα ποι[ῶ] κατενωπ[ιον]
ἀξιοπίστων μρ μρ. γραφὲν τῆ ἐμῆ παρακλήσει δια χειρὸσ εὐθυμίου

if I die afar off as I said before and they are not able to lay my body to rest there I will that they may have power to make requisition of my effects and bring them to the Church. But if I change my mind or my son or any one else set this aside, confusing or overturning these terms let him inherit the curse of the 318 holy fathers and let him pay to the high Court [ ].
And I Leo who have written the sign of the holy Cross protest that I will keep faith and truth with the holy Church in my life and that after my death my body shall lie there with all my inheritance over which I have power. And this I enact before trustworthy witnesses; written at my request by the hand of Euthymus priest and monk.

ἱερομονου † κλημής γ[έρων] ἱερομονάζων
παρακληθεῖσ μαρτυρ $\frac{\pi'}{\upsilon}$
ὁ ἱερεῦσ κλήμησ ὁ ἱερευσ βλάσιοσ·
ὁ ἱ$^{\epsilon}$ερεὺσ ἱλαρίον, ὁ ἱερὲὺσ ἠλίασ, ὁ γέρων
κῦρ(οσ) λ[ ]με ὁ κυρ(ὅσ) θεοδωροσ ὁ κῦροσ
νειλὅσ παγαμολλ. ὁ κυρ(ὅσ) αθανασί(οσ) καὶ
πάντεσ οἱ ἀδελ(φοι) τῆ αὐτοῦ παρακληθεντεσ μρ †
† ιῶ τοῦ ζαρ$^{\alpha}$ μο[ναχοσ] τοῦ ἁγί(ου)
αγγελ(ου) ραπ(άρου) εὑρεθ(εῖσ) μρ $\frac{\pi'}{\upsilon}$ παρεκ$^{\lambda}$
† νικόλαοσ τοῦ ευυτρου μονησ του ἁγίου
αγγέλου του ραπ(αρου) ([1]) εὑρεθεισ μρ $\frac{\pi}{\upsilon}$ τη
αὐτοῦ παρα[κλησει]
† γραφὲν τω ,$\tilde{\varsigma}\hat{\chi}\overline{\mu\beta}$. $\frac{\xi}{\varepsilon}$ ιν $\tilde{\zeta}$

I Clement (the aged) priest and monk, chosen as witness bear witness. The priest Clement.
The priest Blasius, the priest Hilarion, The priest Elias, the elder ( )
The Lord Theodosius, the Lord Nilos Pagamollos
The Lord Athanasius and all the Brethren alike bear witness
I John, the son of Zacharias, monk belonging to St Angelo of Raparo procured as witness.
I, Nicholas, the son of Euytros, belonging to St Angelo of Raparo procured by (?) the same summons as witness.
Written in the year 6642 Indiction 6.

([1]) *St. Angelo of Raparo* founded by St. Vitalis. cf. History p. 11 also Charter 28: *Instrument of Sententia* between Bartholomew, Abbot of Carbone and Richard of Anglona, concerning the Church of St. Stephen of Azuppa. St. Angelo of Raparo is reckoned as a Greek monastery in the *Liber Taxarum of Passonei* (in the Biblioteca Angelica, Rome). But there is uncertainty about it, and it shortly became Benedictine. It is given in Ughelli, *It: Sacra*, vol. VII. p. 70 as Benedictine. The *Chron: Carb:* mentions it as a dependency of Carbone. Probably it fell under the protection of the greater monastery after the decree of William II, placing all the Greek monasteries of the Basilicata under the superintendence of the Abbot of St. Elias.

XXXIII. — 81.

Description: Parchment 49 × 31 cm. In good condition, well-written. Spelling of words presents few anomalies.

Endorsed on the back.
στρουμεντου διλ^{ου} δουν( ) δι φαρακλου

Date: A. M. 6642.
A. D. 1134.

† σίγνοσ χειρὸσ σαρλ(ού) ἄστεωσ βουργένσιασ
† σίγνοσ χειρὸσ μιχαὴλ· υἱοσ̀ ὢν τοῦ προγεγραμμένου
† σίγνοσ χειρὸσ σανσόνε, υἱοσ̀, τοῦ ἄνω ἐγγεγραμμένου

† ἐγὼ σάρλοσ μετὰ καὶ τῶν ἐμῶν υἱῶν, οἱ τὰ σίγνα τοῦ τιμιου ς̀ ζωοποιοῦ στροῦ οἰκεῖα προτάξαντεσ χειρί· αὐτοθελῶσ τόυτο ποιήσαντεσ· ἤλθωμεν παρακαλοῦντεσ τὸν πανευλαβέστατον ἡγούμενον τῆσ μο(νησ) τοῦ ἁγίου ἀναστασίου τούνομα νεῖλοσ. ς̀ τοὺσ αὐτοθιδόντασ πνευματικοὺσ πρᾶσ ἀφιερωθῆναι ἡμᾶσ ἐν τῇ αὐτόθ(ι) ἁγια μονη. ἧξε δὲ τῇ αἰτήσει ἡμῶν· ἀφιερῶμεν τοίνυν ἑαυτοὺσ ἐν τῶ ἅγιω ναῶ τοῦ ὁσιου μάρτυροσ ἀναστα(σιου)· μετα πάντων τῶν ὑπαρχόντων ἡμῶν· ἦμεν δὲ κατοικοῦντεσ ἐκ προσταγῆσ αὐτοῦ ἐν τῶ καστελλιω φαράκλου

The sign of the hand of Sarlos of the town of Burgensia.
The sign of Michael son of the afore-written.
The sign of Samson son of the above written.

I, Sarlos with my sons, who have made the sign of the venerable and life-giving Cross with our own hands and of our own will, besought the reverend Abbot of the Monastery of the holy Anastasius, Nilos by name, and the spiritual fathers of that same place, that we might be dedicated to that same holy Monastery. And he granted our request. We therefore offer ourselves in the holy Church of the venerable martyr, Anastasius, with all that appertains to us: We dwelling in his jurisdiction in the Castellum

λεγομένω, εκ πολλοστοῦ καιροῦ. ἐκρατούμεθα δὲ ς φαιδ(ὸν) δανικῶσ τάχα αὐτοθ(ί) κατοικοῦντεσ. ἀπο ταῦτησ δὲ τῆσ ἡμέρασ ἐστερέωσεν ἡμῖν, κρατεῖν αὐτὸ· οὐ δανικῶσ. ἀλλ ὡσ ἡ γραφῆ δειλῶσαι ἔχει. τούτου χάριν, ὅρκουσ φρικοδεστάτουσ αὐτῶ ἐποιήσαμεν, ὁμολογοῦντεσ ἀπο τῆσ σήμερον ἐκ πάντων τῶν ὑποστάσεων ἡμῶν ἐν κηνιτοῖσ τε καὶ ἀκινήτοισ, ἤτουν, ἀπὸ οἴνου ς σίτου κριθησ φάβατ(οσ) ἐκ φοραδίων ς χοιριδιών προβάτων ς ἄλλων πάντων κτιμάτων τὲ ς ἀγελαδίων δεκατίαν διδόναι τῶ χρόνω ἐν τῆ ἅγια μο(νῆ). τούτο δὲ ποιῶ, ἐγὼ σαρλόσ ὄντοσ μου ἐν τοῖσ ζῶσιν. ἐν δε τῆ τελευτῆ μου, ὅπου κἂν, το πέρασ τοῦ βιοῦ λάβει με, πάσαν τὴν μυραν ⟨μοίραν⟩ τῆσ ἐμῆσ ὑπόστάσεωσ, θέλω καὶ βούλομαι τοῦ εἶναι αὐτοὶσ ἐν τῆ ἅγια μονη ὑπερ ψυχηκῆσ μου στρ̃ιασ. τὸ δὲ φαιδ(ὸν) ὅπερ ἐγὼ κρατῶ ἐκ τῆσ ἁγιασ ἐγκλησίασ βούλομαι ἵνα ἐνὶ τῶν υἱῶν μου κατασταθῆ. ἐν ὥπερ καγὼ βουληθῶ· καὶ αὐτὸσ ἐκπληρῶν, καθάπερ καὶ τὸ χαρτίον γράφει· ἕωσ τούτο ποιήσει, ἔχετω αὐτὸ· εἰ δὲ καὶ ἄλλωσ πῶσ πορευθῆ, ἔχετω ἐξουσίαν μετα πάντων κινιτῶν αὐτοῦ· ἐν ἄλλω τόπω πορευέσθαι. ταυτα δὲ πάντα ποιῶ ἐγὼ σαρλόσ. εἰ δὲ καὶ φανῶ ποτὲ καιροῖσ τα τοιαῦτα

called Faraclo, who for a long time have ruled the fief as those who dwelt on it for their own profit, from this day have determined to rule it not to make profit, but as the deed shall set forth. Therefore we have made stringent oaths to him (the Abbot) acknowledging that from this day, of all our possessions, movable and immovable — that is, of our wine and corn, barley, beans, and of our mares, our pigs, our flocks, and all our other possessions, and of our herds — we will give a tenth at the due season to the holy Monastery. This do I, Sarlos, in my life time. But at my death, when I have reached the end of my life, all the portion of my inheritance I wish and ordain to come to those of the holy Monastery for the salvation of my soul. But the fief which I rule from the holy Church, I wish that one of my sons order it as I have willed, and fulfil the intent which I have written. But if he travel elsewhere, let him have power to depart with all his goods into another place. All this I, Sarlos, decree. And if at any time I reverse this I acknowledge myself to be

παρασαλεύοντα, ὁμολογῶ τοῦ εἶναι με ἐν τῶ μέρει Ιούδα τοῦ προδότου ς ἔχειν τὴν ἀρὰν τῶν τ. ι. η ἁγίων πρῶν. ταῦτα δὲ ποιῶ κατενώπιον ἀξιοπίστων μαρτύρ(ων). ἐγράφει δὲ δια χειρὸς εὐθυμιου ἀνεψιοῦ κλη(μήσ) ἡγούμενου, ἐν ἐτεί ,ϛχμβ ιν^{δ} ιβ μηνη φεβρ(ουαριω) κγ (ἡμέρα?)

✠ ἐγὼ κλημ(ησ) ἱερεύσ μαρτυρῶν $\overset{\pi}{\upsilon}$ τὸν τίμιον στρον

✠ ἐγω ἱλαριων ἱερέυσ μαρτυρῶν $\overset{\pi}{\upsilon}$ τὸν τίμιον στρον

✠ ἐγὼ κλημήσ παπασ ἐπωνομαζόμενοσ μαρτυρων $\overset{\pi}{\upsilon}$ τὸν τιμ(ιον) στρον.

✠ ἐγὼ γρηγώριοσ οἰκονόμοσ μάρτυρ $\overset{\pi}{\upsilon}$ (ἔγραψα) τὸν τιμιον στρον

✠ ἐγὼ ματθαίασ οἰκονομ(όσ) $\overset{\pi}{\upsilon}$ τὸν στρον

in the condemnation of Judas the Betrayer, and to incur the curse of the 318 Fathers. And this I do before trustworthy witnesses. Written by the hand of Euthymius the nephew of Clement the Abbot, in the year 6642 in the 12th Indiction and the 23rd day on the month of February.

† I, Clement, the priest bear witness by the worthy Cross.

† I, Ilarion, the priest bear witness by the worthy Cross.

† I, Clement, called also Papas bear witness by the worthy Cross.

† I, Gregory, the oeconomos bear witness by the worthy Cross.

† I, Matthew, the oeconomos bear witness by the worthy Cross.

XXXIV. — 82.

Description: Parchment. Measures 37 × 21 cms. In good condition. Many barbarisms. The writing good and clear.

Endorsed: donatione fa Alexandro.
πράσισ του αλεξανδρου αυ$^{\vartheta εντ}$ τοῦ χερομοντ. περι
τησ καλα[βρασ] χωρασ
εισ του στρ$^{\delta}$μ$^{\alpha}$ του [ ]

Date: A. M. 6643.
A. D. 1135.

✠ σίγνο χειρὸσ ἀλεξάνδρου αὐθέντ(ου) τῆσ χοράσ
τοῦ κλερεμοντ(όσ) (1)
εν νν^{οομτ} ⟨ὀνόματι⟩ τοῦ πρ$\widetilde{σ}$ καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίο πν$\widetilde{σ}$. ὅτε οὖν ἐγῶ ὁ προγεγραμμενόσ ἄλεξανδροσ τοῦ κλερεμοντ(οσ) αυθέν(τησ)

The sign of the hand of Alexander, Lord of the land of Chiaramonte. In the name of the Father and of the Son and of the Holy Ghost.
I, the aforesaid Alexander, Lord of Chiaramonte making the

(1) The Chiaramonte family were Barons of Sicily and Counts of Chiaramonte. In addition to their original property they were further enriched by Bohemund whose side Hugh of Chiaramonte took against his brother. They also acquired later the lands of Policoro by alliance with the Seneschal family. Albereda wife of Richard Seneschal was the daughter of Hugh of Chiaramonte. cf. Notes to 60 et 78.

Perhaps the Alexander mentioned here is the one who with his brother Richard took part in Lothair's revolt against Roger II in 1137. His lands seem to have been occupied by Roger in 1138. In 1139 Richard was executed and Alexander escaped to Constantinople, then a refuge for emigrés Norman barons. An Alexander Chiaramonte is mentioned as taking part in the conspiracy of Roger of Sorrento against his brother-in-law Manuel Commenes in 1143. (Ducange: *In Historiam Johanis Cinnami.*) See Chalandon: 11. 68. 83. 93. 128.

They seem however to have regained their lands, for in 1227 Richard of Chiaramonte sold a vineyard at Noë, (Trin: 379), and in 1232 he and his son Bulota are mentioned as consenting to a deed of exchange. (Trinchera, 394).

The Chiaramonti owed their final downfall to the strong party they formed against Frederick III of Aragon.

ὁ τὸ σιμίον ⟨σημεῖον⟩ τοῦ τοιμίου ⟨τιμίου⟩ καὶ ζωοποιοῦ στρ̃ου τῇ ἰδεία μου χειρὴ ⟨χειρὶ⟩ σὺν τὸ ονόματος μ(ου) ἄνωθεν συνγράψας, φενόμεν ⟨φαίνομεν⟩ ποιοῦντες πρὸς σὲ τὸν κυρ (ε) νείλον καθηγοῦμενον τῆς ευαγους ταύτης μονης τοῦ καρβούνη καὶ τοῖς σοῖς διαδόχοις. ταῦτην τὴν τελείαν καὶ δικαίαν διάπρασην ὅϊγουν, τῆς ημετέρας χορας τῆς καλαβρας ακίκοα, γαρ ὅτι ὁ ἀδελφος μ(ου) κυρος ρικκαρδ(ὅς) ἐχαρήσατο σοι τῆν χόραν τῆς κάλαβρας. καὶ ταῦτα ὡς οἴκουσα ⟨ἤκουσα⟩ λίαν εθυμώδην ἐγῶ δι ὅτι ουκ είπεν μοι τῶν πραγματ(ων) τὸ ἀλειθὲσ τὸ πρότον. ἀλλ' ὡς ἔγνωκα πάλην παρ αυτοῦ τὴν ἀλίθειαν τοῦ πράγμ(ατος) ὡς ὁ τιαῦτὸσ ὁ ἀδελφος μ(ου) κυρ ρικκαρδ(ος) ἐπῶλισέν ⟨ἐπώλησεν⟩ σοι τῆν χώραν τῆς κάλαβρας καὶ σὺ ἐδωκας αὐτῶ τὴν αὐτῆς διἀτίμοισυν ⟨διατίμησιν⟩, οἴγουν νομίσματα. φ̄. ταυτα ὡς οἰκουσα εὐθεως έπραεινθην ⟨ἐπραΰνθην⟩ καὶ έστερξα ταῦτην τὴν πράσην ἥν ἀδελφος μ(ου) προσ σε τὸν κῦρ νεῖλον καὶ καθηγοῦμενον τῆς μονης τοῦ καρβοῦνη ναὶ τοῖσ σοῖσ διαδὄχοισ πεποίηκεν. καὶ τὴν βούλησην τοῦ εμοῦ αδελφοῦ καταλύσαι, οὐ θέλω ἀλλα πληρῶσαι ἐκ ταυτῆς ὑποθέσαιωσ, καὶ στέργω καὶ βαιβεώ κατα πάντά ταῦτην τὴν πρασιν. καὶ ἵνα ἐχεισ αὐτὴν τὴν κάλαβραν εἶσ πάσαν σοῦ τὴν εξουσιαν σὺ καὶ οἱ

sign o the worthy and life-giving Cross with my own hand and writing also my name above make this complete and just conveyance to thee, the Lord Nilos, Abbot of this venerable Monastery of Carbone and to thy descendants, of our land of Calavra. For I heard that my brother Lord Richard had granted to thee the land of Calavra, and was greatly incensed at the news since at the first the truth of the matter was not told me. But when I knew later from him the truth i. e. that my brother the Lord Richard had sold to thee the land of Calavra and that thou hadst given him as the price of the same, 500 numismata, I at once relented and confirmed the sale, which my brother had made to thee, the Lord Nilos Abbot of the Monastery of Carbone and to thy descendants; neither do I wish to bring to nought the intention of my brother, but to fulfil it, and by this act I confirm and ratify in all respects this sale, that thou mayest hold Calavra as thy complete possession, thou and thy de-

διαδόχοις ⟨? διάδοχες for διαδόχοι⟩ σου. διὰ παντὸς. καθῶς τὴν κυριότητα παρ αὐτοῦ εμοὺ αδελφοῦ ρικκαρδ(ου) παρέλαβες ἐλευθέρως χωρεῖς ⟨χωρίς⟩ πάσης ἀντιλογίας παρ᾽ ημῶν. ἐὰν δὲ τίς ποτὲ καὶρῶ εἴτε εγῶ, εἴτε ὁ ἀδελφος μ(ου) κυρ ρικκαρδ(ός) ειτε τῶν ετερ̄ων ἰδείων ἡμων κατα σάρκα, ζήτησιν ἢ ενοχλησιν τοινὰ ποιήσει, προς τὴν εκκλησιαν· εν πρωτοῖς ἵνα ημέθα ⟨εἴμεθα⟩ κατηράμενοι παρα κῦ θῦ παντοκράτωρ(ος) καὶ των ἁγίων τριακοσίων ῑ ἢ θεοφόρων πρ̄ων καὶ τὴν ἀγχονην ἰοῦδ τοῦ προδωτ(οῦ), καὶ εἰς τὴν μεγάλην κουρτ(ην) ζυμιούστω εις το διπλοῦν, κὰι αλλα τῶσαυτᾶ εἰς τὴν μονὴν τοῦ καρβοῦνη. καὶ ἡ παροῦσα διᾶπρασις βαἱβέαν καὶ ἀπαρασάλευστον διαμένετω μέχρι τερμάτων αἰωνων. τῆ ἅγια εκκλησια τοῦ κάρβ(ουνη). ἥ τις ἐγραφη ημετερασ προστάξεος δια χειρὸς̄ γρηγορίου ἡμετερου ταβολ(αριου) τοῦ κλερομοντ(ος) κατενόπιον τῶν αξιοπίστων μ ρ μ ρ

ἐγραφη τοῦ ετουσ ,ς̄ χ̄ μ̄ γ̄ ινδη γ″ μν μαϊώ ῑς

✠ ασγέριος κριτησ τοῦ κλεριμοντ(ος) μρ υπεγραψα.
✠ γρηγώριος φοργινου μρ πρ υ

scendants, in all respects as the right over it was transferred to thee by my brother Richard himself, freely and without any contradiction from us.

And if at any time either I or my brother Richard or any other of our kinsmen in the flesh shall make any claim or cause any annoyance, in the Church, may we be accursed by the Lord God, the all Ruler, and by the 318 inspired Fathers and with the hanging of Judas the Betrayer, and may we be mulcted in double the amount to the Great Court and the same to the Monastery of Carbone. The present deed of sale is to remain secure and immovable till the end of the ages to the holy Church of Carbone.

This was written at our command by the hand of Gregory our Tabularius of Chiaramonte in the presence of credible witnesses.

Written in the year 6643, Indiction III, the 16th of May.

I, Asgerios, the Judge of Chiaramonte, bear witness.
I, Gregorius the son of Forginus, bear witness.

✠ ο κυρ βίταλ^{εσ} μρ $\overset{πρ}{υ}$
✠ βιαν^{ου} σρατιο$^{τ(ησ)}$ τοῦ σύνεσι μρ $\overset{π}{υ}$ 40
✠ ράοσ βαρβερη μρ $\overset{π}{υ}$
✠ ο κρ οβολο^{σ} στρατιο$^{τ(ησ)}$ μρ $\overset{πρ}{υ}$
✠ άσκηντιν^{οσ} βιατζου στρ^{α}τιο$^{τ(ης)}$ μρ $\overset{π}{υ}$
† ο ρομβερ$^{τ(οσ)}$ ρουμαν^{ου} μρ δια του στρου

I, the Lord VITALIS, bear witness.
I, BIANOS, Stratiotes of Sinesi, bear witness.
I, Raos of Barbera bear witness (1).
I, the Lord OBOLUS, Stratiotes, bear witness.
I, ASKITINUS, the son of Biatzos, Stratiotes, bear witness.
I, ROBERT, the son of Romanus, sign by the Cross.

(1) Cf. Trin: 308.

XXXV. — 83.

Description: Parchment, measuring 38 × 32 cms. well written and preserved.

Endorsed on back: Presentata in Cur. XVIII Decembr XII Indic.

Date: A. M. 6649.
A. D. 1141.

✠ Signum crucis p.prie manus mee
michahelis de renda (1).

† ἐπὶ ταμέρη παμπινέαις ταῖς οἰκίαις μου τῆ τοῦ κηρκλαρίου (2) περιοχῆ διατρίβοντος καμοῦ τοῦ ἐγγράμμασι λατινόις, προγεγραμμέ(νου) μιχαὴλ τῶν ρένδων, ἦλθες σὺ ὁ θεόπροβλητος ἡγούμενος τῆς μονῆς τοῦ προφήτου ἡλιοῦ, τῶν καρβοῦνων, πνε(ματικος) μου πῆρ κῦρ ἱλαρίων πλεῖστα καθικετεύων καὶ ἐξαἰτοῦμενος τὸ ἐκπαλαι ς ἐξαρχῆς ἐκτεθεν τῆ ἁγιωτάτη σοῦ μονῆ, τῆ τῶν καρβοῦνων λεχθήσει· ἀνεπ άφου

The sign of the Cross by the hand of me Michael of Renda.

When I was at Pampineas on my property in the land of Cyrclaria — I, Michael of Renda, who have written my name in Latin letters — thou Father Hilarion under the Divine protection Abbot of the Monastery of St. Elias of Carbone, my spiritual father, camest to me making petition that the charter of exemption from tribute of the Monastery of the Forty holy martyrs called the Monastery of the Sclavs, which is in the northern part of my land of Cyrclaria, which was of old and from the beginning bestowed upon thy most

(1) *Michael of Renda*: cf. Trinchera 94, where he is called μιχαηλ. των ρενδων. Trinchera translates (or finds translated) των ρενδων by *de Arintha*.

(2) *Cyrclaria*: Modern Cerchiara. Like all the towns hitherto mentioned, e. g. Policoro, Senise, Chiaramonte, San Quirico, Oriolo, etc. it was Greek in language long after the Norman occupation, as appears from the Diplomas written in Greek by the town notaries; even when — as in this case — the Lord of the town wrote Latin. Cerchiara is in Calabria in the Province of Castrovillari. The Santi Quaranta of the Sclavs was a monastery of the district of Galatea. cf. Charter 64.

ἀμεριμνήας, παρα τοῦ αυθ(εν)τ(ου) μου τοῦ κυρ ἀλεξανδρ(ου) γραμβοῦ
τοῦ κυρ οὐβου τοῦ κληρομόντος ἔγγραφον, τῆς μονῆς τῶν ἁγίων μ̄ 10
μαρτύρων, τῆς ἐπῶνομαξομενήσ τῶν σκλάβ(ων) (1) τῆς ἐν τοῖς ἀρκτῶοις
μέρεσιν τῆς χῶρας μου, τοῦ κηρκλαρίου διακειμένης, σὸι καὶ τοῖσ
διαδόχοις σοισ στερεῶσαι ς ἀσφαλίζειν, τοῦ μερόυσ μου ς στερεὸν
ἐνδεῖξαι, ς πάγιον ἀποφίναθαι ἔνθέν τοι καὶ ἡμεῖσ. οὗσ εὐεπίκοον,
τῶ αἰτῆματι ὑποκλίναντεσ, ς πρόθυμοι, τῆ παρακλήσει σου εἴξαντεσ 15
ἀνάξιον γαρ τοιοῦτου ἀνδρὸσ τὴν αἴτησιν ψυχωφελεῖ παρ᾽ ἰδεῖν ἐπι-
κυροῦμαι καὶ ἀσφαλίζομαι τὰ λέγόμενα πάντα, ς τὴν περισχὴν, τοῦ
ἐκεῖνου ἐγγράφου. δια τοῦ παρόντοσ μοῦ γεναμένου, τοῦ θελήματοσ,
ς ψυχοφελοῦσ μοῦ ἐγγράφου, ς στέργω καὶ ἀφίοιμι, εἰσ τὴν ἐξουσίαν
σου καὶ τῶν διαδόχων σου μέχρι τερμάτων αἰῶνων· ἐπὶ τοῦτο δὲ καὶ 20
στέργω σοὶ, ς τοῖσ διαδόχοισ σου τὴν μονὴν τοῦ ἁγίου ιῶ τῶν πραστέων.
ἣν καὶ αὐτῆ ἐν τοῖσ ἀρκτῶοις μέρεσιν τοῦ κηρκλαρίου κατάκειται, σὺν
ἀμπελῶσι, ς χωραφίοις ς βαλάνων ὄρεσιν, οὺ μὴν ἀλλὰ καὶ σὺν πᾶση
τη αὐτοῦ διακρατήσει ὥσ ἐκπαλαι ἐδεσπόζεισ, παρα τῆσ κυριασ μονῆσ,

venerable Monastery called Carbone by my Sovereign Lord Alexander, son-in-law of Lord Hugo of Clermont, should be on my part confirmed and ratified to thee and to thy descendants, and should be made manifest and publicly recognised between thee and us. Having harkened to thy petition and listened favourably to thy plea (for it is not meet that the edifying request of such a man should be wilfully passed by), I establish and ratify all the words and the tenor of this charter. By the will and intention of the charter which is here made, I confirm and give it over to thy possession and the possession of thy successors until the end of time.

Moreover I confirm to thee and to thy successors the Monastery of St. John of Prasteia, which also lies in the northern part of the land of Cyrclaria, with its vines and granges and oak forests, as well as all its jurisdiction, which from old was enjoyed by the noble

(1) *The Santi Quaranta of the Sclavs* and *St. John of Presteia*, are both mentioned in Latin Deed No. 12 as having been given by Bohemund I to St. Anastasius. For St. John, cf. Greek Deed No. 92.

τῶν καρβοῦνων, ς παρὰ τῶν προ σοῦ ἁγίωτάτων πρῶν ς ἡγουμένων, οὕτως δὲ κελεύω καὶ διορίζομαι εἶναι αὗται αἱ δῦο μοναὶ τοῦ μηδεῖς, ἐν αὐταῖς τίς, ὑπὸ τῶν εντυγχανόντων μου χεῖρα, στρατηγός τε λέγω ς παντοῖων, ὑπηρετῶν μου, οὐμὴν ἀλλὰ καὶ ὁ κινὸς ⟨κοινὸς⟩ λαὸς προβάλει, ζήτησιν ἢ ἐπηρίαν τινὰ, τινὸς πράγματος ἀχρι ἑνὸς ὁβολοῦ, ποιεῖν ἢ ἐνάγειν, οὔτε εἰς τοὺς τοῦ χορίου τῶν μονῶν οἰκίτωρας ἀνοῦς. ὡς, καὶ ἐναντίουν, ς ἐπερέαζον, τινὲς κάκουργοι, οἱ κλάσαντες, τὸ τοῦ ἐγγράφου ἔνταλμα, ὅθεν τῆς ἀρὰς κληρονόμοι εὑρέθησαν· ἀλλ' ὀχυρὸν καὶ πάγιον, φυλαχθῆναι. τὸ τοῦ παρόντος μου ἐγγράφου ἔνταλμα, ἐγκαταλείπων ς ἀποκόπτων ἀπ αὐτῶν, ἀπὸ τοῦ νῦν πάσαν πονηρὰν, παλεὰν συνήθειαν ἄλλ οὔτε νεαν κελεύω, εἰ μὴ μόνον τὴν αὐτῶν ἔχειν φροντίδαν τὸν θεῖον ἐξιλεώσασθαι ὑπερ παντὸς χριστϊανικοῦ τάγματος. περι ἧς και ἡμεῖς συνθησώμεθα. εἴπερ ὀψεποτὲ φοραθεί, τὶς ἐνοχλῶν ἢ ἐπερτάζων αὐτὰς, ἐν οὐδενὶ τρὸπωι η ζητησϊν ποιεῖν ἐν αὐταῖς. ἐκτὸς τὰ θελήματα αὐτῶν ἔστωσαν κατηραμένοι παρὰ κῶ θῶ παντοκράτωρι τῶν τι η ἁγίων θεοφόρων πρῶν ς μερός ἐχέτωσαν μετὰ τοῦ προδότου

Monastery of Carbone and by the holy fathers who ruled it before thee. And I order and command that these two monasteries shall be autonomous, so that of those who belong to me, none shall lay a hand upon them, that is to say no soldier or those in authority under me, nor any one of the commonalty shall bring forward any claim or make any demand for any matter — no, not so much as an obole — or shall make any claim upon the demesne of the monasteries or their serving men. As also certain evil men have opposed and contradicted, complaining about the tenor of the charter, whence they have inherited the curse. But I, rebuking in them their old evil disposition, and bidding them observe this my command written in the charter, command nothing new except that they have understanding, and beseech the Lord for all Christian people in which we have a share. And if at any time anyone is found harming the Monasteries, or in any way making exactions from them, let him be accursed by God the All-Ruler and the 318 holy, divinely inspired Fathers, and let him have his portion with Judas the betrayer. And

ἰοῦδα. ς ἐπὶ τοῦτο ἀποτῆσαι, ἐν τῷ φίσκῳ λιτρὰς χρυσίου κε· ς ἄλλας τοσαύτας, τῇ ἁγιωτάτῃ μονῇ τῶν καρβοῦνων ς τὰ ἐντελλόμενα ἀμείοτα, φυλαχθῆναι, ἑως συμπληρῶσεος κόσμου· πρὸς δὲ ἀσφάλειαν ς βεβαῖαν πίστωσιν τῶν ἐντυγχανόντων, τὸ παρὸν ἔγγραφον, τῆς διακήρου βοῦλλης μου βουλωθ(εν) ἐπιδώθη σοὶ τῷ προειρημένῳ πνι κῶ μου πρι κυρω 45
ἱλαρίωνι ς τοῖς διαδόχοις σου, ὅπερ ἐγράφη ἐμῆς παρακλήσεος χειρὶ κώνσταντο(σ), τοῦ νοταρίου σου (1) μη(νη) ἰαννουαρω ινι δ εἰς τ^ας κδ. ἔτει ,ςχμθ παρουσια τῶν ὑπογραψάντων ἀξιοπιστων μμρ.

✠ ρογέριοσ χαρεγγα ὑπὸ τοῦ κύρ
μικαηλ τῶν ρένδων παρακληθεῖσ 50
μαρτυρῶν υπεγρ(αψ)α.
✠ γϊουσφρι^δ τῆσ βάρεωσ ὁ τότε
ἐξουσιαστῆσ κηρκλαρίου μρ π υ
✠ χενρὴσ ὁ τοῦτου ἀδελφοσ μρ π υ
✠ οὔβοσ τοῦ κηρκλαρίου ὁ τοῦτων 55
ἀδελφοσ μρ π υ

moreover let him pay to the Treasury 25 pounds of gold and as many more to the most holy Monastery of Carbone. And let these enactments remain unmoved till the consummation of the world. Wherefore for the security and confidence of those who shall come after, let the present charter be given to thee the aforesaid spiritual Lord Father Hilarion, and to thy descendants, sealed with my waxen seal.

This charter is written at my command by the hand of Constans thy Notary in the month of January in the 4th Indiction and the 24th day, of the year 6649, in the presence of the honourable witnesses, whose names are written below.

I, Roger Charengas, summoned by the Lord Michael of Renda bear witness.
Godfred, of Bari, at one time governor of Cyrclaria bear witness.
Chenres his brother bear witness.
Hugo of Cyrclaria, their brother bear witness.

(1) νοταρίου σου. unless this is a *lapsus calami*, Constans was a monk.

XXXVI. — 84.

Description: Evidently drawn up at Taranto. Is written in a good Notary's hand, and is well preserved. Measures 45 × 35 cms.

Date: A. M. 6651.
A. D. 1143.

κατὰ τὴν ὀκτ$^{\omega}$ μῆνα· τῆσ ἐνισταμένησ ἔκτησ ἰνδκ'. ἱλαρίων ὁ τῆσ μονῆσ τῶν καρβούνων καθηγούμενοσ πρὸσ τὴν μεγάλην κόρτην (1) τοῦ κραταιοῦ καὶ ἁγίου ρηγὸσ παραγεγονὼσ κατὰ θεοδώρου τοῦ υἱοῦ πέτρου τοῦ κάπριου. τοιαύτην ὤφθη κινὼν ἀγωγήν κρατὼν ἐπι χείρασ ἔγγραφα καὶ λέγων. οὗτο(σ) ὁ θεόδωροσ πρὸῆσφαλησμένοσ ἦν νεῖλω τῶ προ ἐμοῦ καθηγουμενώ· μετὰ ῥωμανοῦ του ἀδελφοῦ αὐτοῦ, ὥστε κατὰ χρόνον παρἔχειν αὐτοὺσ τῆ μονῆ μετρά οἴνου καθαροῦ πεντήκοντα· ἔξώ παρὰ τὴν λινον· ὑπὲρ τῶν ἐξἀμπελίων τῶν εἰσ μαρτζαννέλλον καὶ ὄπισθεν τῆσ ἐκεῖ ἐκκλησίασ τοῦ ἁγίου μαρτίνου· ὧν ἡ χώρα γενεσίου

In the 8th month of the present 6th Indiction, Hilarion the hegoumenos of the Monastery of Carbone appealed before the Great Court of the mighty and holy King, bringing a suit against Theodore the son of Peter of Caprius supported by deeds. He said: Theodore was under a contract with Nilos my predecessor with Romanos his brother that at the season they should present to the Monastery 50 measures of pure wine, without by the winepress above the 6 vineyards at Martzanellon behind the Church of the holy Martin,

(1) The Great Courts, under the first Norman Rulers, were at first extraordinary assemblies called to establish and consolidate on various occasions the Peace of the Realm. Such Courts were held at Melfi in 1129 and at Ariano in 1140. After 1140 Roger II adopted a definite system of moderation and judicial organisation, of which the Great or King's Courts, which sat in the more important towns and heard appeals sent to then from the minor courts, were an integral part. These Great Courts consisted not only of the Barons and Nobles but of representatives of the people, the καλοὶ ἀνθρώποι, or *boni homini*, who are often mentioned in these Charters.

ἦν μοναχοῦ ἀφιερώσαντος ταύτην τῇ ἐκκλησίᾳ τοῦ ἁγίου βαρθολο- 10
μαίου [α]. μετόχιον οὖση τῆς ὑπεμε [ε] τῶν καβούνων μονῆς. καθὼς
τοῦτο διαλαμβάνει τὸ ἐγγρα(φον). καὶ ἐπεὶ ἡ δουλία τῶν πεντήκοντα
τοῦ οἴνου μετρῶν ζητηθεῖσα παρά τε τῶν προ ἐμοῦ καὶ παρ' ἡμῶν
αὐτῶν. εἰσ ὅσον ἐλαχεν αὐτὸ καὶ δῖσ καὶ τετράκισ καὶ πολλάκισ μάλιστα
τελεσθῆναι τῇ μονῇ, οὐκ ἐδόθη παρ' αὐτοῦ, ἀλλ εκράτησε. καὶ ἔτι ταύτην 15
ἀνάρχωσ καὶ κατὰ βίαν κρατεῖ. διὰ τοῦτο ἄρτι ἐναγώ καταυτοῦ, ὅπωσ
ὑπὲρ τοῦτου ἔχοιμι δικαιον. οὕτω τοῦ ηγούμένου διἐγκαλοῦντοσ· αὐτῖκα
τὸ ἔγγρα(φον) ἐκείνο χερσὶν ἡμετέραισ ἐνέθεικα. καὶ δὴ προὸσκληθεὶσ
παρ' ἡμῶν. ὁ θεόδωροσ. ς τὴν κορτην καταλαβων ἤγουν τὸ δικαστήριον
τῆσ ἐγκλήσεωσ ἀκούσασ. καὶ τοῦ ἐγγράφου ἐκείνου τοῦ παρ' ἀυτοῦ 20
καὶ παρὰ τοῦ ἀδελφοῦ αὐτοῦ ρωμανοῦ γεγενημένου. ἀναγνωρισθὲντοσ
αὐτῶ καὶ ἑρμηνευθέντοσ. ἀποκρίνασθαι πρὸσ ταῦτα αὐτὸν ἐκελεύσαμεν.
ὁ δὲ, διόριαν αἰτησασ τριων ἡμερων· καὶ λαβων ἀπέστή τοῦ βήματοσ.
εἶτα φθασάσησ τῆσ τρίτησ ἡμεράσ. καὶ τῶν ἀμφοτερών προσώπων·
τού τε ἐναξάντοσ δηλαδὴ καὶ τοῦ ἐναγομένου τὸ δικαστηρίον κατὰ- 25

being the land of Genesios the monk, who left it to the Church of the holy Bartholomew, now a grange subject to the Monastery of Carbone, as the writing sets forth. And since this tribute of 50 measures of wine has been demanded by those before me and by myself at the time when it ought to have been paid; time after time and indeed many times, and has not been paid to the Monastery by him; but he has taken matters with a high hand, and indeed still does lawlessly and violently. Wherefore I now bring this suit against him that I might have justice in this matter.

So speaking the Abbot placed the deed in our hands, and we summoned Theodore, who attended the Court, that is to say, the Tribunal. And when he had heard the charge, and the deed which had been given by him and by his brother Romanos had been read and explained we bade him answer these things.

But he asked for a delay of three days; and it being granted, he left the Tribunal. And the third day, both parties — accuser

λαβόντων· ἀπὸκρίνασθαι τὸν θεόδωρον εκελεύσαμεν. ὁ δὲ ἀπὸλογούμενος· ὕυτω φη(σὶν). ἀληθὼσ ὅτι τὸ ἔγγρα(φον) τοῦτο ἐγὼ καὶ ὁ ἀδελφόσ μου τῇ μονῇ εξἐθείκαμεν· καὶ τὴν δουλίαν τοῦ οἶνου ἦν τελεσαί τῇ μονῇ ἔμελλον· κατὰ τὴν τοῦ ἐγγράφου περίληψιν οὐκ ετέ-
30 λεσα· ἀλλὰ κατὰδικασθῆναι περὶ τοῦτου οὐκ οφείλω. ἐπεὶ ἔλεοσ αἰτήσασ περὶ τοῦτου παρὰ τοῦ δεσπότου ὥδε καὶ καθηγουμένου· τῶν παρἐρχομένων χρόνων τὴν δουλίαν ἐμοὶ ἀπεχαρίσατο. ὥστε μόνον τῶ πέρισυ ⟨περυσινῶ⟩ χρόνω μετρά οἶνου σαράκοντα τῇ μονῇ δοῦναι, ἐξ ὧν μέροσ δέδωκα αὐτῇ· καὶ μέροσ ἐτί εἰσ τὸ δοῦναι ἔχω. πρὸσ ταῦτα
35 ἀντέφησεν ὁ ηγούμενοσ· ναὶ, ὅτι ἀπεχἀρισάμην σοι τὴν δουλίαν τῶν παρερχομένων χρόνων. ἀλλὰ τρόπω τοίοῦτω. ὡσεὶ μὴ τὰ σαράκοντα τοῦ οἴνου μετρά ἐδέδεισ τῶ περίσυ χρόνω· ὡσ καὶ ταῦτα οὐ δέδωκασ· καθὼσ αὐτὸσ οἰκείω στόματι ὡμολόγησασ· ὑπὸπεσεῖν σε τῇ ποινῇ, ς ἐναπὸμεῖναι λοιπὸν τὰ ἀμπελία τῇ μονῇ κατὰ τὴν τοῦ ἐγγράφου
40 περιὸχην. καὶ ὁ θεόδωροσ ἀκηκοὸσ ταῦτα, ἠρνήσατο λέγων· μὴ τιθεναι ταύτην αὐτὸν τὴν ποινὴν· καὶ εὐθεώσ ἐκρίθη παρ ἡμῶν τῇ συμβουλία

and accused — being present, we bade Theodore give his answer. And he in his defence said: " It is true that I and my brother gave the deed to the Monastery, and the due of wine which I was to pay to the Monastery I have not paid; but judgment ought not to lie against me for this, seeing that I asked for relief from the Lord, that is from the Abbot for the past time, which he granted to me so that for last year I should pay to the Monastery 40 measures of wine, of which I have given part, and have still the other part to give ". To this answered the Abbot; " Its is true that I forgave you the tribute of the past time — but in this wise, that unless you gave the 40 measures of wine in a year's time, (and that you have not given them, you have declared by your own mouth), you should be liable as a penalty that for the future the vineyards should revert to the Monastery, according to the tenure of this deed ".

And Theodore, hearing this, denied, saying that this penalty was not due from him. And straightway judgment was given by us,

καὶ συναινέσι τῶν συν ἡμιν συγκαθεζομένων χρησίμων ἀνδρῶν· συ-
στῆσαι τὸ μερός τοῦ ηγουμενού ὅ ἠρνίσ(α)το ὁ ἐναχθεισ. καὶ εὐθέωσ,
δυό τοῦ κάστρου χρήσοιμι ⟨χρησίμοι⟩ ἄνοι τῶν συμπαρόντων ημῖν, ἀφ
εαὐτῶν καὶ αὐτόκλητοι ἀναστάντεσ ἀρχοντίτζησ φαμεν καὶ ὁ γαμβροσ 45
αὐτοῦ σάμαροσ, ἐμαρτύρησαν ὁμοφόνωσ τοιούτον εἶναι το πράγμα.
καθῶσ καὶ ὁ ἡγούμενοσ προέλεγεν. ς εὐθὺσ τὸ ἅγιον ἀχθὲν ευἀγγελίον,
ὤμοσαν οἱ δηλωθέντεσ αὐτόκλητοι μαρτυρεσ τασ χείρασ θέντεσ ἐπὶ
τὸ ἅγιον εὐαγγέλιον, οὕτωσὶ λεγόντεσ· μα τὸ ἅγιον τοῦτο καὶ ἄρχαντον
ευἀγγελίον οὕτωσ ἦν τὸ πράγμαι ὥστε εἰ μὴ θεόδωροσ ἐδίδου, τα 50
σαράκοντα λαγίνια τοῦ οἴνου τοῦ περίσυ χρόνω τῆ μονῆ. ἐναπομεῖναι
λοιπὸν τὰ ἀμπελία αὐτῆ κατὰ τὴν τοῦ ἐγγράφου περιοχήν. τοῦ ὅρκου
δὲ τελειῶθεντοσ ἀπέμεινε τὸ ἡμισυ τῶν ἐξ ἀμπελίων κατὰ δίκαιον λογόν
καὶ εὔλογον τῆ μονῆ, παραδωθεν παρ' ἐμοῦ τῶ ηγουμένω ἰλαρίωνι
τῶ ἐγκαλεσάντι. ἐξώ παρὰ τὰ ἀμπελία εξελθόντων μετὰ χρησίμων 55
ἀνδρῶν μετὰ πάντων τῶ ἥμισει τοῦτω ἁρμοζόντων. εὑρεθέντων εν
τούτοισ σέρε υἱοῦ νικολάου τοῦ τοποτηριτοῦ, κριτοῦ υἱοῦ θεοφηλάκτου,

with the counsel and consent of those who sat with us — worthy men — to support the side of the Abbot. To this the accused objected. And two of the Castrum, men of good repute of those who sat with us, stood up of their own accord — Archonitzes, that is to say, and his son-in-law Gamarus — and bore testimony with our consent that the matter was as the Hegoumenos had said. And the aforesaid voluntary witnesses swore on the Holy Gospel, placing their hands on the Holy Gospel, and said; "By this holy and pure Gospel the matter was thus, that if Theodore did not give the 40 measures of wine in a year the vineyard should fall to the Monastery, according to the tenure of the deed. On the taking of the oath the half of the outer vineyards according to justice and right was given over by me to the Abbot Hilarion the complainant. And we went out to the vineyard with the honourable men, and with all those who were found to have any concern in fixing this half.

Among these were the Seres (?) the son of Nicolas the topoterites, Crites the son of Theophylactos, Roger the son of Pantaleone, the

ῤουκερίου υἱοῦ πανταλεόντος τοῦ γόδινη, σερ ἔννουρε υἱοῦ ἀδημαριού τρανι, κώνσταντος τοῦ καστελλίου νοταρίου, μιχαηλ̀ υἱοῦ κώνσταντος
60 τοῦ γόδινης κομισ κόρτης υἱοῦ δανιηλ̀, νικολά(ου) γαμβροῦ αὐξεντίου. ἰωαννοὐ νοταρίου υἱοῦ νικηφόρ(ου), μαραλδίτη ς̀ ματαιρίτου, γοσφρ́ιδα υἱοῦ στρατηλάτου καὶ ἑτέρων τινων̂. ὅθεν τὸ παρον̀ απομνήμα πρὸσ βοήθειαν τῆσ μωνῆσ ἐξέθεικα. ἀτέ τοῦ κατὰ τὴν ἡμεράν (1) κριτοῦ σαμάρη ἐν τῇ ὑποθέσει ταύτη αὐτοκλήτου ἀναφανεν́τοσ μαρ́τυροσ.
65 ὁπιστώσας τούτο καὶ ἐπικυρώσασ τῇ ὑπὸγραφη μου ἐγὼ γοσφρίδ κατεπάνοσ ταραντ(ού) καὶ τῇ ὑπογραφῇ τινῶν τῶν παρευθεν́των καλλίστων ἀνδρων̂· ἐδώθη τῶ δηλωθεν́τι εὐλαβεστάτω καθηγουμένω, πρὸσ διηνεκῆ τῆσ μονησ̂ βοήθειαν καὶ ἰσχὺν. μηνὶ καὶ τν̓ τοῖσ προγεγραμμένοισ, ἐν τῶ ,ϛχν̄α ἔτει.

70 ? θ̣ῦ[ ] γην ιου

✠ Ego Gosfredus orie catepanus tarenti oc firmo-
† σέρε ὁ τοῦ τοποτηρίτοῦ νικολαού υἱοσ̀
ὑπέγραψα μαρτυρων̂, ὡσ τῇ ἐξουσία κὰι ἀποφ$^{ά(νει)}$
τῆσ παρουσησ δίκησ εὑρεθείσ

son of Godinus, the Lord Ennoure the son of Ademarios of Trani, Constans the Notary of Castellum, Michael the son of Constans the son of Godinus the Chamberlain the son of Daniel, Nicolas the son-in-law of Auxentius. John the Notary the son of Nicephoros, Maralditas and Marterutos, Gosfred the son of Stratalatos, and certain others. Whence I have drawn up the present memorial for the security of the Monastery; seeing that Samares the judge then in office voluntarily came forward as a witness in the matter I, Gosfred Catapan of Taranto, having established and confirmed this by my signature and by the signatures of certain selected men of good repute, gave it to the aforesaid hegoumenos for the continual security and safeguard of the Monastery, in the month and Indiction aforesaid and the year 6651.

† I, Gosfred of Oria, Catapan of Taranto.
† I, Sere, son of the topoterites Nicholas.

(1 κατὰ τὴν ἡμεράν. See explanatory notes at the end of the volume.

† κωνστ(αντος) νοταρ(ιος) καστελλ(ίου) ταράντησ ὑπέγραψα μαρτυρῶν

† νικόλαοσ υἱοσ βυζαντίου μαυτυρ(ῶν) ὑπεγραψα. † [γοδινη] κομισκόρτησ ὁ υἱὸσ δανϊηλ ὑπέγραψα οἰκεια χείρι.

ῥοκέρ(ιοσ) ὁ υἱὸσ παντολεοντ(οσ) του γο(δίνου) ὑπέγραψα μαρτυρῶν οἰκεια χειρί

λεων ὁ υἱοσ ϊῶαννου τοῦ τοῦ γον$^{\omega}$ (■) ὑπέγραφα οἰκεια χειρί

† I, Constantine, Notary of the Castellum of Taranto, sign as a witness.

† I, Nicholas, son of Bysantius, sign as a witness.

† I, Godinus the Chamberlain, son of Daniel, sign with my own hand.

† I, Roger, son of Pantaleon, son of Godinus, sign with my own hand.

† I, Leo, son of John of Tygane, sign with my own hand.

XXXVII. — 85.

Description: Parchment. 52 1/2 × 49. Well written; few barbarisms. The signatures are reproduced in the History p. 316.

Date: A. M. 6652.
A. D. 1144.

τὰ μὲν πρὸ πολλῶν τῶν χρόνων δεσποθέντα ς̀ κρατηθέντα, μάλλον δὲ εν εγκλησίαισ ς̀ σεβασμίοισ τόποισ ἀφιεροθέντα. οἷσ ψυχοφελὲσ ἐστὶ ἁμαρτιῶν ἱλασμὸσ, χρεῖ μὴδεμίαν ἀντανάκλασιν δέχεσθαι· ἀλλ᾽ ἐπεῖ τινὲσ κακουργίαισ χρόμενοι, πεῖροντ(αι) καταλύειν ταῦτα, τοῦτουσ μὲν ὁ θεῖοσ νόμοσ ἀπείργει τῆσ τοιάυτησ ἐγχειρίσεωσ· καὶ τοῖσ προδεσπόσασι τὴν κυριοτητα ἐπιβραδέυει. δια δὴ καὶ ἡ αοίδημοσ μονὴ τῶν καρβούνων ἄδικον ς̀ παράλογον πάσχουσα τῶν αὐτῆσ διακρατήσεων παρα τὲ τινὸσ ἄρχοντοσ, δήλον γιλλίου τῆσ καλαβρὰσ δεσπότου· ς̀ μὴ θέλοντοσ αὐτοῦ ἐνδιορθῶσαι πρὸσ αὐτὴν ἐλθεῖν, ὁ ταῦτησ ἡγούμενοσ εὐλαβέστατοσ κυρ ιλαρίων κατὰ τὸν ιούλιον μὴ(να) τῆσ ἐνισταμένησ ξ̄ ιν̄δ κελεύσει τοῦ κραταιοῦ δεσπότ(ου) ἡμῶν ῥηγὸσ ῥωγερίου, κόρτ(ην) συγαθροισάντων ἡμῶν τῶν δικαιοκρίτων τοῦ ἁγίου αὐτοῦ κράτουσ, ἓν τῶ θεοσέπτω αὐτοῦ κράτει τοῦ ἁγίου ἀρχαγγε(λου) κάστρου· ῥουμ-

Property which has been held and possessed for many years, especially that which has been dedicated to churches and holy places, for the remission of sins, as is meet for the good of the soul, ought to suffer no change; but when certain evil-doers seek to destroy such goods, the Law of the land is against those that do such things, and supports against such attack those who before held the possessions. Wherefore also since the venerable Monastery of Carbone suffered unjust and unreasonable attack on its property by a certain nobleman, Gillius, Lord of Calavra and since he would not make matters right by going to the Monastery, there came in the month of July of the 7th Indiction at the command of our mighty King Roger to us, assembled at the Court, being the Judges of his rightful Majesty in the sacred domain of this Bourg of the holy

βερτ(ου) κλετζὴ καὶ γιμβέλλου δε λωρίασ (a) πρὸσ ἡμᾶσ παραγέγονε τῆσ δικαιοκρισίασ λαβεῖν τὸ εὔάρεστον. τοῖνυν τοῦ εὐλαβεστάτου ἡγουμένου παραγεγονῶτοσ, τοῦ τῆσ ἐγκλη(σιασ) μέρουσ ῥουπερτ(οσ) μαρόλλιοσ εἶσ τῶν ἀρχόντων κινῶν ς ποιῶν ἀγωγὴν κατὰ τοῦ εἰρημένου γιλλίου ἔφασκεν οὕτωσ. ἡ ἐγκλησια ἐχέτω δίκαιον ἐξ αὐτοῦ. αὐτὸσ γὰρ τὰσ διακρατήσεισ τῆσ μονῆσ τῶν καρβούνων ὰσ ἐδέσποσε ς ἐκυρίευσεν ἡ μονὴ, κολύει αυτῆ καὶ κρατεῖ. εἰσ τοῦτο ἐγερθεῖσ ὁ ειρημένοσ γίλλιοσ ς βουλευθεῖσ οὕτωσ ἀπεκριθή. ὁ ἅγιοσ ἡμῶν δεσποτ(ησ) ὁ ῥὴξ δέδωκέ μοι τὴν καλαβρὰν μετὰ πασῶν τῶν αὐτῆσ διακρατήσεων. δια τοῦτο ς ταῦτησ κρατῶ· ἡμεῖσ δὲ ἤδει ⟨ἤδη⟩ δεξάμενοι παρὰ τοῦ κραταιοῦ ῥηγὸσ ἔγραφον ἐπιστολὴν περὶ τῶν ὑποθέσεων τούτων. κραυγὴν πρὸσ αὐτὸν ποιησάμενοσ ὁ λεχθεῖσ ἡγούμενοσ, ὥστε ἀκριβῶσ ἐξετᾶσαι ς ἀναζητῆσαι ταῦτα δι εγγράφων ς καλῶν ς παλαιῶν ἄνων τῶν πέριξ κάστρων, ς ἑκάστω τὸ δίκαιον παρέχειν ὡσ ἔιρμοζε· μήτε τῆ ἐγκλησία μήτε τῶ ἄρχοντι παραλό(γον) ποιεῖν. διὰ τοῦτου ἠρωτήσαμεν τὸν εἰρημένον ἡγούμενον εἴ ἔγγραφον ἔσχε τῶν τοιούτων διακρηματήσεων.

Archangel, namely Robert Cletzes and Ghibellus of Loria, the Venerable Abbot Hilarion seeking just judgment. When therefore the venerable Abbot had come foward, Robert of Marollus, one of the nobles, stood up as on the part of the Church, and made complaint against Gillius: " Let " said he " the Church have justice against this man, for he takes possession of the property of the Monastery of Carbone, which the Monastery has ruled and possessed ".

Gillius, hearing this, rose up and having taken counsel answered: " Our holy Lord the King gave to me Calavra with all its possessions, wherefore I rule there ". But we having already received from the mighty King a written letter concerning these matters, then the aforesaid Abbot made a demand that a searching enquiry should be made by charters and by the honourable and aged men of the surrounding Bourgs. And that justice should be given according to that evidence, so that no wrong should be done either to the nobleman or to the Monastery. Whereupon the Abbot was asked if he had any charter of the possessions. Whereupon he produced and showed to us a deed

αὐτὸσ δὲ ἐκβαλε καὶ ἔδειξεν ἡμῖν ἐγγράφον ἀφιερόσεωσ, πῶσ τὴν ἐγκλησίαν τοῦ αγιου ἀρχιστρατίγου μετα πασῶν τῶν διακρατήσεων ὧν λέξωμεν τὰσ συνόρουσ αὐτ(ῶν), ὡσ μαρτυρεῖ τὸ ἔγγραφον τὸ ἀφιερωθὲν τῆ μονῆ τοῦ αγ(ίου) πανκρατίου τοῦ κεραμίδ(ου) ὑπ ἐξουσιασ οὖση τῆσ μεγάλησ μονῆσ τοῦ καρβοῦνι. οἱδὲ τοῦ ἐγγράφου σύνοροι εἰσὶν οὗτοι· ὡσ κατέρχεται ὁ ὄχθοσ τῆσ ἀκανθόσασ ς ἀποδίδη εἰσ τὸ ποταμίτζην τοῦ βούε· ς ὡσ κατέρχεται τὸ τοιούτον ποταμιτζην ς σμίγει εἰσ τὸ ποταμι τζην τοῦ γάμμαρι· ς ἀνέρχεται μέχρι τοῦ ῥυακίου τοῦ αὐτοῦ κεραμίδ(ου) ς συνκλεῖει τὸ σύνορον εἰσ τὸν προγεγραμμένον ὀχθον τῆσ ακανθόσασ· ς πάλιν ἄλλον ἔγγραφον ἔδειξε πῶσ τὸ μοναστήριν του αγ(ίου) γεωργ(ίου) τοῦ βαρναβας μετὰ τῶν διακρατήσε(ων) αυτοῦ ἀφιερώθη εἰσ τὸ μοναστήριν τοῦ καρβοῦνι. εὐθὺσ δὲ ἔδειξεν ἡμῖν ἄλλον ἔγγραφον ὃν ἐποίησεν ὁποτε ἡγουμενοσ βλάσιοσ εν γήρι ς ἀδυναμία σῶματοσ ἐληλυθῶτοσ περι παντων τῶν δικρατήσε(ων) τῆσ μονῆσ· μαρτυροῦμενοσ ὑπὸ του ἐπισκοπου συμεῶνοσ καθεδραο τουρσίκου ς νῆφωνοσ (n) ἡγουμένου τότε ῥαπάρεωσ· ς οὔβου τοῦ κλεριμοντίου ἀνεψιοῦ αὐτοῦ οὔβου (n) ς κλῆμεντοσ (n) ἡμουμένου

of gift, (which showed) how the Church of the holy Archistrategos with all its possessions, of which we shall mention the boundaries, was bestowed, as the instrument testified, on the Monastery of St. Pancras of Ceramides, which is subject to the great Monastery of Carbone. The following are the boundaries named in the instrument : From the place where the bank of the Acanthosa comes down and meets the little river of Bova and where the said river comes down and mingles with the river of Gammari and ascends to the stream of the Ceramides and the boundary joins again with the aforesaid bank of the Acanthosa. And again another instrument showed how the Monastery of St. George of Barnabas with its possessions were given to the Monastery of Carbone. Forthwith also he showed us another instrument, which the one-time Abbot Blasius had made, when he was old and weak of body, setting forth all the possessions of the Monastery and supported by Bishop Simeon of Tursi and Niphanos, then Abbot of Raparo, and Hugo of Clermont, nephew of the great Hugo, and

τοῦ αγιου σᾶβα ς αλεξανδρου τοῦ τῆσ χῶρασ κυρίου· ς νιέλε ἀδελφου
αυτοῦ. τοῦτό τε τῆσ καλαβρὰσ δεσπότου· ς ῥογεριου ἀνεψιοῦ οὔβου
τοῦ κλεραμ(όντοσ) ς οὔβου υιου πλαστοῦ ς ἀλφερίου τῶν σικελῶν· 5
οὔβοσ υιὸσ ράνερι (1) ὅσ, ἐν τοῖσ ζῶσιν εὑρεθεῖσ· ἐν τῇ κόρτη βάδιαν (g) 50
δεδωκῶσ τὴν τοῦ ἐγγράφου περιοχὴν ἐπικυρούσθαι ἐν τοῦτω δὲ τῶ
ἐγγράφω τοῦ εὐλαβεστάτου καὶ ἁγιοτάτου ἡγουμένου βλασιου διηγό
ρευε τὰσ τοῦ εἰρημενού ἁγίου γεωργ(ίου) βαρνάβα διακρατήσεισ ς συ-
νόρουσ. εἰσὶν δὲ οὗτοι· ἀπὸ τὸ ποτομίτζην τοῦ συνόρ(ου) τοῦ κερα-
μίδ(ου) ς ὥσ ἀνέρχεται ἡ βάθη τὸ σιφώνιν ὡσ ἐπὶ ἄκτρου. ἄχρι τῆσ 55
μεγάλησ πριονίασ ἐξ ἀνατολῶν καὶ ὑποστρέφει ἡ αὐτὴ πριονεία ὡσ-
ἐπὶ ἄκτρου· ς ἀπέρχεται ἡ πριονεία ἀχρι τοῦ συνόρου τοῦ ἀρχιστρα-
τηγού τοῦ αποσκεπι λεγομένου· ὑποστρέφει δὲ κατὰ ἀνατολὰσ ς ἀπο-
δίδη εἰσ τὸ λάκκον (g) και απὸ του λάκκου δέχεται ἡ χετὴ (g) ς κατέρ-
χεται εἰσ τὸν σίφωνα, ς ἀποδίδη τὸ τοιοῦτον σίφωνα εἰσ τὸ ποταμίτζην 60
τὸ προειρημένον ς συγκλείει. τῶν τοιούτων οὖν εγγράφων τῆ κορτ(η)
ακκηκοῶτων· ἠρωτήσαμεν τῶν πέριξ τῆσ χῶρασ παλαιῶν ς καλῶν

Clement, Abbot of St. Saba, and Alexander Lord of the land and Nilus his brother, lord of the land of Calavra and Roger the nephew of Hugo of Clermont, and Hugo the son of Plastes, and Alpherius of Sicela and Hugo the son of Rainus, who is still alive and gave to the Court a pledge that such was the tenor of the instrument. He showed that in the instrument of the Abbot Blasius are set forth the posscssions and boundaries of the said St. George of Barnabas.

They are as follows: From the river, which is on the confines of Ceramides, and where the valley of Syphonis descends towards the north to the great ridge; and from the East the same ridge turns to the North and goes up to the boundaries of the Archistrategos called Aposcepi, and turns again to the East and meets the lake, and from the lake the stream goes down to the Syphonis, to the aforeseid river, and ends.

When the Court had heard these instruments we made enquiries of the aged and honourable men of the district, of whom came for-

(1) Charter 54.

ἄνων· ὧν εἰσπιδήσασ βασίλειοσ γαρειλιασ οἰκειτωρ τυγάνασ εἶπεν· εγὼ εἰσ τὴν καλαβρὰν ἐτριάφην ⸌ς ἐτρανώθην ⸌ς τῶν χωραφίων τοῦ αγ(ιου) αρχιστρατ(ηγου) ἐγεώργουν, ⸌ς τὸ ἀγράριν (g) ἐδίδουν εἰσ κεραμίδ(ον). τοῦδε καστρονόβ(ου) ἠρωτήσαμεν νῖκολα(ον) τῆσ ἀγάθησ δσ ἦν ἐξουσιαστῆσ τῆσ καλαβρὰσ (n) ἐν τοῖσ καιροῖσ ριγκάρδ(ου) τοῦ κλερεμοντοσ καὶ είπεν. ἐγὼ ἡμὴν ἐξουσιαστὴσ τῆσ τοιάυτῆσ χὼρασ καλαβρὰσ ἀλλ' οὐδέποτε ἐπίασα ἐξ αὐτων τῶν χοραφίων εἰσ χρείαν τῆσ καλαβρὰσ τὸ χρεῖζοντα τριχ(η) ἓν τῆσ γαρ ἐγκλη(σιασ) ἦσαν τοῦ αρχιστρατ(ηγου). ⸌ς τοῦ αγ(ίου) κυρικοῦ νικολά(οσ) κρίτησ ἑφη. ἑτοίμοσ ἔχω ποιεῖν ὅσα ἅγια κορτή κρίνει τοῦ ἁγίου ῥηγὸσ ὅτι το μοναστήριν τοῦ ἁγίου γεώργου τοῦ βαρνάβα(σ) ⸌ς αἱ αυτου διακρατήσεισ τῆ μονῆ τῶν καρβούν(ων) ἀφιερωθη. μάλλον ⸌ς ὑπὸ τῶν ἰδίων μου καθῶσ καὶ τὸ ἐγγραφον μαρτυρεῖ. ⸌ς ὁ τῆσ καλαβρὰσ λαχὼ ἔφη· ὁτὶ τῆσ καλαβρὰσ εἰσὶν. εἰσ ὃν ὁ παπιασ ιῶ βελωνᾶσ κριτησ σινεσίου ⸌ς βιβηάνοσ εἰσεπιδήσ αυτησ ἀντέφησιαν αὐτῶ· πῶσ λέγεισ ὅτι τῆσ καλαβρὰσ εἰσὶν ὅτι ὅταν οἱ(?)κριτοδίκαι ἐπέμψασιν τὸν κυρ ὦτον τῆσ λόγγιασ ⸌ς λαν-

ward Basilius Garilios, an inhabitant of Tygane, and said: " I was born and brought up in Calavra, and I tilled the lands of the Archistrategos, and I gave the due to Ceramides ". And of Castronuovo we asked Nicholas son of Agatha, who was steward of Calavra in the time of Richard of Chiaramonte. " Yes ", he said, " I was steward of this land of Calavra, but never at any time took I anything from this land for the use of Calavra — even so much as a hair, for it was all the property of the Church of the Archistrategos ". And Nicholas the judge of San Chirico said: " I am ready to prove to the Sacred Court of our holy King that the Monastery of St. George of Barnabas and its possessions were given to the Monastery of Carbone; I can show myself what the deed testifies ". And Lacon of Calavra said: " They belong to Calavra ".

On which the Priest John Velonas the Judge of Senise, and Bibianus, a native of the place, opposed him: " How do you say that they belong to Calavra, when the Justices sent the Lord Otto of Loggia

δόλφ(ον) κανναδάρι υἱον τοῦ εἰρημένου γιλλίου ς ἡμας καὶ τῶν ἀνῶν τῆσ καλαβρὰσ ς τοῦ καρβοῦνι ἰδέναι τὰσ συνόρουσ ς εἰσ ἄλωνα μίαν ὀντεσ· εἶπασ ὅτι τῆσ ταὐτησ ἄλωνοσ ἐδωθη τὸ αγράριν (ε) εἰσ τὸ καρβοῦνι. διὸ καὶ ὀργισθεισ κατα σοῦ ὁ λανδόλφ(οσ) λέγων σοι· πῶσ κατήγοροσ ηλθὲσ ὧδε καὶ εὐθέωσ ἐστράφησ εἰσ τὰ ὀπίσω. ς βαδια (ε) δέδωκεν αὐτοῦ ὁ πάπασ ιῶ δοκιμάζειν αὐτον ἐν πολέμω. ς ὁ λαχὸσ ἀπεκριθ(ή)· περι τουτον πολεμον οὐ ποιῶ ὅτι οὐκ εὐπορῶ. ἐξοῦ ἔπεσεν εἰσ τὴν τοῦ ῥηγὸσ ποὶνην. ς παλὶν εἰπαμεν τῶ γιλλίω. ἔχεισ περὶ τοῦτου εἰπὴν τί· ἢ δεικνύειν ς συμβουλευθεῖν ἀπεκρίθή· οὔ· ὅτι εἰσ τὴν καλαβρὰν οὔτε ἐγεννήθην οὔτε ἐτράφην· ἀλλ ὃ ἔλεγον· διὰ στόματοσ τῶν ἀνῶν μου ἔλεγον. ἐν τοῦτω αναστάντεσ οἱ ἄρχοντεσ, ῥωγεριοσ γισάει, γιοσφρὲσ μαρσὶβέτεσ· οὔρσ(οσ) ὑποψίφιοσ κασσαν(ου) ιῶ ἐπισκοπ(όσ) ἀγγλονίου· κλήμησ ἡγουμένοσ ραπαρ(ού), μομβερτοσ κομησταῦλόσ, ῥομβερτοσ βριττιοσ, γουάρινοσ τῆσ ἄλβιασ ροβερτοσ του σουμερά, ρωπέρτοσ σκουλλαντ(όσ), ῥωπερτ λακκου νίουρου (ε), γενετασ τῆσ τουρράκασ, σιλλ-π(ήσ) τοῦ αγιου αρχανγελου, γοναφρήδεσ τοῦ καστρο κουκκ, ρωρέριοσ

and Landulph of Candari, the son of the same Gillius, and us, to ascertain the territory both of the men of Calavra and of Carbone? And when we were on one threshing floor, you said that the dues of that threshing floor were given to Carbone. Wherefore Landulph was angry with you and said how did you come as a complainant, and have at once turned to the other side. And the Priest John undertook to contend with him on the matter.

And Lacon answered: "I undertake no contest, for I am not able". Whereupon he became liable for the royal fine.

And again we called upon Gillius: "Have you anything to say or to set forth, or to advise?". And he answered: "No; I was neither born nor brought up in Calvera, but what I have said by the mouth of my men, I have said by my own mouth".

Then there stood up the noblemen: Roger Gisaii, Guisfred of Marsibetes, Ursus elect of Casano, John the Bishop of Anglona, Clement, the Abbot of Raparo, Robert the Constable, Robert Britius, Guarinus of Alba, Robert of Toumere, Robert Scullantes, Robert of Lago Negro, Genetes Turracis, Gillius of St. Archangelo, Gonfred of Ca-

πηχερ(ιου). ῥωγέριοσ πυστιττεσ ῥαοσ βαρβερ΄, ριγκάρδοσ υἱὸσ ἀμαρρου, οὔβοσ υἱοσ ῥανεροσ, ἀγκιάρδοσ τοῦ αγιου αρχαγγελου, ὥτοσ σκολλαντησ, ραοσ κυμεννητησ, γουλιελμοσ τῆσ μαράθησ, ἀλβέριοσ τησ σαπονναρ ς ἔτι [ἄλλοι] πλείστοι βαροῦνοι ς βουργίσιοι (ε) ς τοῦ κοινοῦ λαοῦ οἵτινεσ συμβουλευθέντεσ, ἐκρίνασιν· ἵνα τὰσ τοιαύτάσ μὸνασ σὺν ταῖσ διακρατήσεσιν αὐτῶν κατὰ τὴν περίληψιν τῶν προμνημονευθέντων ἐγγράφων ἀνετάφωσ ἀνεπερεάστωσ ἄπειραστωσ, θητήματοσ παντὸσ· ς ἐνοχλήσεωσ ἄνευ μέχρι τερμάτων αἰώνων τῇ σεβασμία μονῇ τῶν καρβούνων διαμείνωσι· ς εὰν ποτὲ καιρῶ φαῖνει τίσ, εἴτε αυτὸσ ὁ γίλλιοσ ἢ τῶν αὐτοῦ κληρονόμων ἢ ἕτερόσ τισ ἀνασείων τὴν ἔγκλησιαν τῶν καρβούνων ς ἐνὸχλῶν περι τῶν τοιοῦτων μετοχίων ς διακρατήσεων ἢ τὸν ἡγουμενον ἢ τοὺσ αὐτοῦ διαδοχοσύσ ἵνα τῇ δημοσία κὅρτη ἀποδῶσει ῥηγάτα ἑκατὸν· ς μετα ταυτα στερεὰ ἀναμείνωσι τὰ τῆσ ἐγκλησιασ προλεχθέντα εἰσ τὴν ἐγκλη[σιαν] τῶν καρβουνων. πρὸσ δὲ ἀσφαλ(ειαν) ς βέβαιαν πίστωσιν ἐποιηθ[η] αὐτῇ τὸ παρὸν κρήσιμον ὁπερ εγράφη προστα(γματι) ἡμῶν χειρὶ νικολαου νοταρίου ἡμῶν μη(νι) ς

stro Cucco (?), Rogerius Pecherius, Rogerus Pitticus, Raos Barberes, Richard, the son of Amarrus, Hugo the son of Rainerus, Ancardos of St. Archangelo, Otto Scullantes, Raos Kementes, Gulielmus of Marathes, Alberos of Sapponara and others, barons and burgesses, and certain of the common people, taking counsel together gave judgment that the aforesaid monasteries with their possessions according to the tenor of the aforesaid instruments should belong till the end of time, to the venerable Monastery of Carbone, undisturbed, unquestioned, and free from all taxation. And if at any time, anyone, either Gillius himself, or any of his heirs, or any other person should trouble the Church of Carbone or annoy it with respect to its granges or possessions, or the Abbot or his descendants, he should pay to the Public Court four hundred golden numismata and thereafter the goods of the aforesaid Church shall remain an unchangeable possession of the Church of Carbone.

This was written at our command by the hand of Nicholas our

ινδ τῆ προγεγραμμενη ἔτους ϛχνβ παρουσία τῶν προγεγραμμενων ἀξιοπιστων μρ μρ.

✠ signum sci crucis per manus ursonis electi cassenensis

† ego Robertus Brittios † ροβερτοσ τοῦ πριντζδε μὰρτυρῶ και κυρῶ

✠ πελεγρίνο(σ) υἱὸσ του καρβανελλ(ου) τῆσ ταρσίασ μαρτυρ(ω) ς κυρῶ

† σαρλόσ του ἐπισκοπ(ου) μαρτυρ(ω) ς̀ κυρῶ

† Iohannis montis cavioli Catapanus † ῥογῆριοσ τοῦ γισαει μαρτυρ(ω) καὶ κυρῶ

✠ ῥουβερτοσ τοῦ λακκου νίουρου μαρτυρω καὶ κυρῶ

† γενετασ τῆσ τουρράκασ μρ καὶ κυρῶ

† σανσῶνε του μουλιταν μρ ς̀ κυρῶ

† μομβερτοσ κωμισταύλ(οσ) μρ ς̀ κυρῶ

✠ αλεξανδροσ κοτξίνοσ μαρτυρω καὶ κυρῶ

† ῥιγκαρδοσ υἱὸσ αμαρρ(οὐ) μαρτυρ(ω) ς̀ κυρῶ

notary in the month and Indiction aforesaid, and in the year 6652, in the presence of the aforesaid witnesses.

The sign of the Cross by the hand of me, Hugo, elect of Cassano.

I, Robert Brittios.

I, Robert, of ? [ ] bear witness and give my decision.

I, Pelegrinos, son of Carbanellos of Tarsia, bear witness and give my decision.

I, Sarlos of Episcopia, bear witness and give my decision.

I, John of Monte Cavioli, Catapan.

I, Robert of Ghisa, bear witness and give my decision.

I, Robert of Lago Negro, bear witness and give my decision.

I, Genetes of Turaca, bear witness and give my decision.

I, Robert the Constable, bear witness and giwe my decision.

I, Alexander Cotzinos, bear witness and give my decision.

I, Richard, son of Armarus, bear witness and give my decision.

✠ νικολαὸσ υἱὸσ κομεττα μρ ς κυρῶ

✠ ῥουβερτ(οσ) μορολλ μρ ς κυρῶ

† γιβελλ(οσ) λωριασ ([1]) ὁ ηδε ονομασμένοσ
δικαιωτησ βαθε(οσ) σιγνι μρ καὶ κυρῶ

130 † ῥουβερτοσ κλετζησ ὁ ονομασμενοσ δικαιωτησ βαθεοσ
σιγνι μρ καὶ κυρῶ

✠ αλβερτοσ τοῦ μουράνου καὶ κατεπάνος
βαδ(εοσ) σιγνι

signum manus hugonis de Tursia

I, NICOLAS, son of Cometta, bear witness and give my decision.

I, ROBERT of Marollus, bear witness and give my decision.

I, GHIBELLUS of Loria, appointed Justiciar of the valley of the Sinni, bear witness and give my decision.

I, ROBERT Cletzes, Justiciar of the valley of the Sinni bear witness and give my decision.

† ALBERTOS of Murano and Catapan of the valley of the Sinni.

The sign of Hugo of Tursia.

([1]) *Gibellus of Loria (Lauria)*: cf. Catalogue of Barons, 587. 536. 601. He is mentioned as holding three villeins in Policastro and is also a tenant of Gisulf of Paluda. cf. Charter 86. *Robert Cletzes*: cf. Catalogue of Barons, 587. 607. cf. Charter 86.

XXXVIII. — 86 (1).

Description: Parchment. Much torn in folds. Badly written. Measures 45 1/2 × 30 cms. Corrections have been made in another and an evidently later hand.

Date: A. M. 6652.
A. D. 1144.

† τω ϛχνβ. [ε]τη καὶ ιν$^{\delta}$ ξ ἡμεῖσ οἱ κριτ(ο)δίκαι βαθούσ σηγνου γιβέλλοσ λωρι^{ασ} καὶ ρουβερτοσ κλετζῆσ· καθ(ε)ζωμενη ⟨καθεζομένοι⟩ ἐν σινεσίω καὶ κ[ατα] κρατοῦντεσ καὶ ἑκάστω τὸ δικαὶον κατὰ τὸ πρέπον παρὲχην. ἐνωπιον ἡμῶν, ἔστη γίλιος τ$^{\xi}$ καλαβρὰσ (a) οιμεν ⟨ἡμῖν⟩ λεγων· ὑμῆν δίκνυμοι ⟨ὑμῖν δείκνυμι⟩ ὅτι τῆσ διακρατήσησ τὸν χωρα ⟨τῶν χωραφίων⟩ ἀσ ὁ ἰγουμενοσ ἱλαριω(ν) τοῦ καρβούν^{ων} ἐμοὶ ενήκησεν ἀδίκὸσ ⟨ἐνικήσεν ἀδικῶς⟩ ταύτασ ἀπολέσα. φυμί ⟨φημί⟩ δὲ διαγραφὰσ ψευδεισ ἴγουν φαλτζασ ἀσ έδιζεν. καὶ δια κανήσκυα ⟨κανίσκια⟩ ἃ δηενημεν ϛ ἔτημὸσ ἡμῖν τούτω σιστῆσε ⟨συστήσαι⟩. ἐξὸν γουάδια (g) ἔδωκεν καὶ ἐνγγιητοὶς ⟨ἐγγυητὰσ⟩ τἔθηκεν, ὅθεν ἐν σἰνεσίω το[λοι]πῶν λογον μοι ποιήσανταισ τον ὑπω τοῦ γιλλήου ειριμένου ἡσ κλερε$^{μ(ον)τ}$

In the year 6652 and the 7th indiction we the judges of the valley of the Sinni, Ghibellus of Loria and Robert Cletzes, were sitting at Senise and giving judgment to each man as is fit, when Gillios of Calavra presented himself before us saying: — I declare to you that in the judgment concerning the fields which the Hegoumenos Hilarion of Carbone gained over me, I have been wronged (in loosing the case). I say that the writings which he showed were false, that is forged. He won because of the bribes which he distributed. And we are ready to prove this. Wherewith he gave pledges and placed men as sureties who had been present at the first part of the case at Senise, that they might stand by the aforesaid Gillios at Chiaramonte, where those holding office

(1) This is an appeal against the decision given by the judges in the preceeding Deed, XXXVII (85). The Greek is barbarous, and in this as well as in sense and construction, it differs much from XXXVII.

παραγενάμενη ἐνῶ οἱ ὑπω τὴν ημετεραν δικαἰοκρισιαν ἄρχουντες ἴγουν βαρούνηοι ς ἔτεροι πωλλὴ καλοὶ ανοι προσταγ(η) ἡμὸν σινηθρίστησαν. ἐκῆ ὁ ηριμένος γιλληος ἐστηκὸς ἐνωπιον ημῶν τῆς κόρτης παρὸν αὐτοῦ τω ϊγουμενω κυρ ϊλαρίωνῆ ϊγουμένω καρβουν τα ηριμενά ὑπὸ τοῦ γίλληου νοὴν ἐποιήσα[αμεν] [π]εριοῦ εποιήσαμεν τοὺ ϊγουμενου απεκρινεστ ⟨ἀποκρίνεσθαι⟩ καὶ απεκρίθη μὴ γένητω ὅτι ὅσ αὐτὸσ λεγω ουκ(ε)στιν αλλα τ[ ]αληθινα[σ] διαθηστκασ καὶ αληθνᾶ ἔνγραφα δείξαμεν. ησ τοὺτω ο ϊγούμενοσ τα ἐνγρα[φα] εκβάλασ καὶ δύξασ ⟨δείξασ⟩ ἐνωπ(ι)ον [ἡμῶν καὶ το]υ κλήρου ἀναπτήζε ⟨ἀναπτύξαι⟩ αὐτᾶ ε[κ]λειψαμεν ἄτηνα τέλοια καὶ καθαρὰ κατὰ τὸν λόγον του ειγουμενου ἐ[καλήψ]αμεν. τὰ ἔνγραφα δε ἀναγνωρισθεντα γιλληω εκελήψαμεν ⟨ἐκελεύσαμεν⟩ τα προ η[μῶν ἢ]αριμ ⟨(?) εἰρημένα⟩ ὑπ' αὐτῶ ὅσ βαδια (ε) δεδω[κε] καὶ στησε ἢσ τούτον ἐγερθῆσ καὶ σημβουλευθησ ⟨συμβουλευθεῖσ⟩ ενωπ(ιον) ημῶν καὶ πάσησ τῆς κορτησ ὁ[μολο]γῶν ἀπεκρινατο· ἐγῶ τουτα σοιστ[ησαι] ⟨συστῆσαι⟩ οὐ δίνωμαι πάντα γαρ ἃ οἴπον ⟨εἶπον⟩ δι ορ[γῆσ] καὶ θημοῦ ὅν ἡ κὰτ(α) τὸν ειγουμενον ὅτι τοῦτο οὐκ ἤδα ⟨οἶδα⟩ οὔδε εν αληθηα αυτῶν βαλὴν δίναμαι. περι οὐ η κορτ(η) εκρι-

under our jurisdiction, that is barons and men of good standing, were gathered together at our command. There the aforesaid Gillios stood before us of the Court, and there was present also the Hegoumenos Lord Hilarion of Carbone and we made known what had been said by Gillios and we bade the Hegoumenos answer to it. And he answered: — God forbid that I say anything but the truth, and the deposition and writings I have shown to you are true.

Whereupon the Hegoumenos produced and displayed before us, and we ordered the clerk to open out, certain writings complete and plain according to the word of the aforesaid Hegoumenos.

The writings having been read, we bade Gillios answer as to what he had said, as he had given pledges, and having risen up and taken counsel he stood up before us and all the rest of the Court and said: — I am not able to stand by all I said for I spoke in anger and spite against the Hegoumenos for I do (or did) not know this nor in truth can I dispute these (writings). Wherefore the Court answered

θ(εν) ἥνα παν[ ] κυνητοῦ ⟨κινητοῦ⟩ αυτοῦ πραγματ(οσ) ἥνε[κα] τοῦ ριγγοσ συνχώρισεν καὶ οι εκλησια ταϲ διακρατήσειϲ επάχην κατὰ τὴν [των] εγραφων αὐτησ περιοχιν παντα δια δέ ἄσφαλιαν καὶ βεβηαν πηστωσιν τω παρὸν τοῦ κρίσιμού [ ] ἔγραφον ὅπερ θεσπήσματη διαχηρο ⟨θεσπίσματα διαχεῖροσ⟩ [ημετ]ερου νοτάριου νηκολαιοσ ἐγραφη τελειω(σ) καὶ πληρεστ(ωσ) ἐποιησάμεν καὶ ἐπεδώκαμεν [θεο]φηλεστατω ϊγουμέν(ω) καὶ τησ μετ[αυτον δια]δοχησ ετεσιν καὶ ινδ τῆσ προγε[γραμμ]ένησ παρουσια τῶν ὑπο[γεγραμμενων] ἀξηοπιστων μάρτυρων τουτων

† γιβελλος λωριοσ διονομασμενοσ δικαὶωτησ
βάθουσ σιγνου μαρτυρω καὶ κυρω
✠ ἀλεξανδροσ κάτζηνος μαρτυρω καὶ κυρῶ
† ρουβερτος κλετζησ οἰδιονομασμενοσ δκαιωτησ
βαθουσ σιγνου μαρτυρω καὶ κυρω
✠ Iohannes montis Caveoli Catapanus
† ραοσ ῦσ χουβερτ(ου) μαρτυρω καὶ κυρῶ

that all of the moveable property should be granted (to him) on behalf of the king, and that the church should hold possession as regards that which was included in the writings, and for the safe and secure assurance thereof we have caused the present record of the judgment, as a decree to be written by the hand of Nicolas and given to the Hegoumenos, beloved of God and to those who shall succeed him, in the year and indiction aforesaid in the presence of the trustworthy witnesses whose names are written below.

I Ghibellus of Loria, appointed judge of the valley of the Sinni bear witness and confirm this.
I Alexander Catzinus witness and confirm this.
I Robert Cletzes, appointed judge of the valley of the Sinni, witness and confirm this.
Iohannes of Monte Caveolus.
I Rhaus son of Chybertus witness and confirm this.

† παν^{τα} λεος ῡσ φιλιππου παστούριω καὶ
(?) προτο παππασ καὶ κριτῆσ κλερεμοντοσ
μαρτυρω ὑπο ειδια χειρη ⟨ἴδια χειρί⟩
† Signum manus hugonis de Thirsia
† [ ] Hugo [ ] hoc signum ? firmat
† βιβιάνοσ στρατηγοσ μαρυρω καὶ κυρῶ
Ego Ruggerius miles Filius Leopardi
Iudicis per oc [?] crucis firmo

I Pantaleos son of Philip, Pastorio arch-priest and judge of Chiaramonte witness with my own hand.
The sign of Hugo of Thyrsia.
Hugo sign [ ] this sign [ ].
I Bibianos Strategos witness and confirm.
I Roger the soldier, son of Leopardus [ ] by this (sign) of the cross sign.

XXXIX. — 87.

Description: Parchment. 47 × 23. Well written, by a monk of Carbone.

Endorsed on back: τοῦ ἁγίου φιλλ τησ [βεν]ιαμησ

Compare with this deed Charters 51 and 60.

In 1079, when the Apulian barons revolted against Guiscard, Giovenazzo which remained faithful (Bari, Trani, Bisceglia, Andria had all revolted) was defended by « William son of Ivon ». This could scarcely be the same person, but might very well be his son. He is mentioned in Charter 79 as a large land-owner and one of those who consented to swear allegiance to the Abbot of Carbone.

Date: A. M. 6653.
A. D. 1145.

✠ γουλιέλμοσ ὑσ̀ τοῦ κῦ^ρ ἰβοῦνι σιγνοσ· ✠ σιγνόσ χειροσ̀
ριγκαρ^δ ὑσ τοῦ κῦρ ἰβούνι.

✠ σίγνοσ τῆσ κυ^ρ μωρέλλασ συμβίου οὔσῃ τοῦ
κῦρ ἰβοῦνη.

σί^γ(ον) χειρ^ὸσ ἰβοὺνη ῡσ τοῦ κυρ ἠβούνη

ἡμεῖσ οἱ προγεγραμμένοι αὐτάδελφοι γουλιήλμοσ ̀ς ῥιγκάρδ(οσ)· συν τῇ ἡμῶν μῆ̀ προνοιᾶ θῦ̀ ς καιλευσει ⟨κελεύσει⟩ τοῦ ἁγιου ρηγόσ χώραν εἰληφώτεσ τὴν τηγάναν κυριεύειν, ἡμεῖσ καὶ κληρονομοί ἡμέτεροι· χρεῖασ ἡμῖν ἀντικειμ(ενησ) τὰ αυτῇ διαφέροντα ἐνδίκωσ επι-

William son of the Lord Ibuni,

The sign of the hand of Richard son of the Lord Ibuni,

The sign of the hand of the Lady Morella, wife of the Lord Ibuni,

The sign of the hand of Ibuni son of the Lord Ibuni.

We, the aforesaid brothers William and Richard, with our mother, in the providence of God, and by the command of the holy king, having obtained lordship over the land of Tygane, we and our heirs, it behoved us to do justice in matters pertaining to it.

ζητεῖν, πρὸσήλθον ἡμῖν τινὲσ τῶν οἰκητὸρων ἡμετ(ερων) ἄνῶν λέγοντεσ, ὡσ ὅτι οἱ μοναχοὶ τῆσ μο̃ τοῦ αγ(ιου) φίλι(ππο̃υ) τοῦ βενιαμὴν τὰ σύνορα αὐτῆσ διελθόντεσ, τῶν χοραφίων τῆσ διακρατήσεωσ ἡμῶν τῆσ τιγάνασ λογ(ον) αὐτῶν ἀφήρπασαν εἰσ ἀμφιβολὴν τοίνυν μετὰ τοῦ ἡμούμενου τῶν καρβν̀ κῦρ ἱλαρίωνοσ καὶ τῶν ἀδελφων αὐτοῦ εἰσελθόντεσ. οὕτινοσ μετό(χιον) ἐστὶν ἡ ρηθεῖσα ἐγκλήσια τοῦ βενιαμὴν. ἄλλην μὴ ἐπιζητοῦντεσ κωρτήν φίλοι ὄντεσ εἰρηνικῶ τρόπω ἐπι τὰ λεχθέντα συνόρα μετὰ ς̀ ἑτέρων χρησίμων ἀρχόντων τῶν ἀμφοτέρων μερῶν φίλων. δὶσ ς̀ τρὶσ παρεγεγόναμεν, ἐρευνᾶν ἀκριβεστέρωσ τὸ ἀληθὲσ, εἰδώτεσ τοίνυν ὡσ προειπομεν τοῖσ συνόροισ διευρεθέντεσ, εὕρομεν τὰ σύνορα τῆσ ἐγκλησίασ, εἰσ ἃ τὴν ἀμφιβολὴν ἐνέβαλλον οἱ ἡμέτεροι ἄνοι, ἀπὸ τῆσ πέτρασ τοῦ βουλαρ. ἀποδιδόμενα τὸ ἴσον δια τῆσ κεφαλῆσ τοῦ ρυάκη (ε) ἕωσ τοῦ ποδὸσ τοῦ πλαγίου (ε) τῆσ ἐκεῖσε πριονίασ. ς̀ εἶθ' οὕτωσ δὶα τοῦ ποδὸσ τοῦ πλαγίου ἕωσ τῆσ κεφαλῆσ τῆσ αὐτῆσ πριονίασ. διαβαῖνει μετὰ ταῦτησ τὴν ὁδὸν κρούων τῆ πριονία τῆ πλησίον τοῦ ψευδορύακοσ τοῦ λάνδ(ου), ς̀ κάτεισιν ἀπο τῆσ πριονίασ εἰσ̀ τὸ σπηλ ⟨σπήλαιον⟩ τοῦ γόγγυ. ς̀ δίδει μέτα τῶν ἀμπέλων

Thus, when there came to us certain of our tenants saying that the monks of the monastery of St. Philip of Benjamin were trespassing beyond the boundaries of the monastery, and were converting to their own use our territory of Tygane, we held a discussion with the Abbot of Carbone Lord Hilarion and his brethren; for the said Church of St. Philip is a grange belonging to the Abbot.

Not seeking any other Court of inquiry as friends in a peaceful way, we went over the aforesaid boundaries with other worthy and honourable men of both sides two or three times that we might arrive at the truth. In making therefore an investigation, as we said, into the boundaries, we found that the boundaries of the Church as to which our men had raised a question extended from the Rock of Boularis straight through the head of the stream to the foot of the side of the ridge which is there, and through the foot of the side as far as the top of the same ridge.

The way comes up to the ridge which lies close beside the torrent-bed of Landus and comes down from the ridge to the cave of Gongus

νικηφόρου· ς τοῦ γαμβροῦ αὐτοῦ ς διαβαίνει τὸν ῥύακα τὸν ἔνυδρον ς ἀνεισι εἰσ τὸν ἄλωνα· ς ἀπὸ τῆσ ἄλωνοσ τὸ ἴσον, δίδει μεχρι τοῦ ποδὸσ τῆσ ὀχθὴσ· ς συγκολλάται τῇ ἑτέρα διακρατήσει τοῦ μοναστηρίου· εἰσ ταῦτα ἡμφιβολόν οἱ ημέτεροι ανοι, ς ἡμεῖσ μετ αὐτῶν, δωκοῦντεσ αὐτοὺσ ἀληθέυειν. πάντα τοίνυν ἀκριβεστέρον διελθόντεσ οὐδ' ὅλωσ ἴσχυσαν ὑποδεῖξαι οἱ ημετέροι ἄνοι. τὸ πῶσ αδίκωσ ἐκρατοῦσαν αὐτὰ οἱ ἡμετεροι μοναχόι. μᾶλλον δε εἰδώτεσ πρὸ πολλῶν χρόνων ταυτα δεσποζομε(νην) τὴν ἐγκλη(σιαν). μαρτυροῦντεσ ταῦτα παλαιοῖ γέροντεσ μοναχοὶ τοῦ καρβν. ἡμεῖσ οὖν ἰδόντεσ ὅτι ἀδίκωσ ταῦτα ἐκολύομεν εἰσ ἀνατροπὴν ἐχρησάμεθα, ἀφέντεσ κυρίευειν τὴν μονην ταῦτα ὡσ ἤδη πρὸ πολλῶν ἐδέσποσαν ς ἐκρατήσαν χρόνων· ὁμολογοῦμεν τοίνουν δια τοῦ παροντόσ ἐγγράφου μήτε ἡμεῖσ μητε υἱοὶ ἡμῶν μήτε κληρονομοι ἡμέτεροι ἢ ἄλλοσ τισ ἔχειν ποτὲ ἐξουσίαν ταῦτα ἐπὶζητεῖν ἢ ἀγωγὴν περὶ τοῦτων ποιεῖν. ἐν οὐδενὶ τροπ(ω). εἰ δὲ εἰσ τούτο φανεῖημεν ποτὲ καιρῳ, οὐ μόνον τῆσ ἁρᾶσ τῶν τ·ι·η ἁγίων πρῶν κληρονομοι γενό-

and comes out between the vines of Nicephoros and his son-in-law and crosses the living stream and goes up to the threshing-floor and from the threshing-floor goes straight on to the foot of the hill and joins with the other property of the monastery. On this matter our men were of two minds and we arbitrating between them endeavoured to find out the truth from them. And when we had carefully gone over the whole matter our men did not seem to have a strong enough case to show that the said monks had unjustly taken possession of the lands; in fact there were aged monks of Carbone who bore witness that they knew that the church had for a long time possessed them. When we realised that it would be unjust to interfere with them we withdrew from the case leaving the monastery in possession of those lands as it had ruled and possessed them for a long time and we acknowledge by the present deed that neither we nor our sons nor our heirs nor any other persons shall have power to interfere there or make any inquisition against them about this property in any manner. But at any time if we are discovered so doing may the curse of the 318 holy fathers be ours and not only

μεθα, ἀλλα τῆ τοῦ ρηγός ὑποπέσωμεν ποινῆ, ὡσ παραβάτ(αι) τῶν τϊμιων στρῶν. ς ταῦτα πάντα ανενόχλητα διαμενέτωσαν. πρὸσ δὲ περισσοτέραν πίστωσειν ς ασφαλείαν τὸ παρὸν ἔγγραφον ὅπερ ἐγγράφη παρακλήσει ἐμῆ διά χειρὸσ εὐθυμιου ἱερομόναζοντοσ τῆσ αὐτῆσ μονησ τοῦ καρβοῦνι ὀντοσ. ς ἐπεδωθεν σοὶ τῶ προλεχθεντι εὐλαβεστάτω καθηγουμενω καρβουν κυρῶ ἱλαρίωνι ς τοῖσ μετα σὲ διαδόχοισ μη(νι) ιουλιώ ιν$^{\delta}$ ῆ ἔτ(ει) ,σχνγ, παρῶντων τῶν ὑπογραψαντων μαρτυρ(ων)

so but may we fall under the judgment as those who have transgressed against the holy crosses. And this agreement shall remain unmoved. And for the greater faith and security this present instrument at my request was written by the hand of Euthymius priest of this same monastery of Carbone and given to thee the aforesaid venerable Abbot of Carbone the Lord Hilarion and to thy successors in the month of June in the 8th. Indiction of the year 6653 before the witnesses whose names are written below.

(No witnesses).

XL. — 88.

Description: Parchment, measuring 23 1/2 × 21 cms. In good state of preservation. Writing clear.

Endorsed: τ(ησ) ταραντ^{ς}

Date: A. M. 6654.
A. D. 1145.

σίγνον † χειρὸσ θεοδώρου υἱοῦ πέτρου τοῦ κάπριου.

ἐν ὀνόματι τοῦ πρσ ς τοῦ υἱοῦ ς τοῦ ἁγίου πνσ. ὁ προγεγαμμένοσ θεόδωροσ ὁ τὸν τίμιον ς ζωοποιὸν στρον οἰκεία προτάξασ χειρὶ, τὸ παρὸν τῆσ ἀσφαλείασ ἔγγραφον, προσ σὲ ἱλαρίωνα τὸν καθηγούμενον τησ μονησ τῶν καρβούνων, ς πρὸσ τοὺσ μετα σὲ διαδόχουσ σου, οὕτωσ ἐθελουσίωσ ὑπεκτιθημι. ἐπεὶ δὴ, ἔξ ἀμπελία εἰσ τὸ χωρίον μαρτζάνελλον ς παρὰ τὴν τοποθεσίαν ς ἐγγίστα τῆσ ἐκεὶ ἐκκλησίασ τοῦ ἁγίου μαρτίνου. τρία πεντεκοντάρεια ς τρία σακοντάρεια· φυτευθέντα παρὰ ἡμετέρου πρσ, ἐν χωραφίοις τοῖσ ἀρμοζούσοις τῆσ ὕπο σὲ ἐκκλησίασ τοῦ ἁγίου βαρθολομαίου. ἀφεαιρεθέντα ταῦτα ὕστερον ἀφ ἡμῶν παρὰ σοῦ διακρίσεωσ καὶ ὑπομνηματών. ς ἀπομείναντα ταῦτα εἰσ ἐξουσίαν τῆσ

The sign of the hand of Theodore, son of Peter of Caprius.

In the Name of the Father and of the Son and of the Holy Spirit. The aforesaid Theodore, making with his own hand the sign of the venerable and life-giving Cross, gives the present deed of security to thee, Hilarion the Hegoumenos of the Monastery of Carbone, and to thy descendants after thee. This have I undertaken of my own will. Since I had six vineyards in the land of Martzanellon beside the site of, and close to, the Church of St. Martin, three rows of 50 plants and three rows of 40, planted by our father in lands belonging to the Church of St. Bartholomew which is under your authority: And these were later on taken away from us by you under a judgment and legal procedure, and remain in the pos-

ἐκκλησαίας τοῦ ἁγίου βαρθολομαίου, ς ὑπεξουσίαν τὴν σήν. ἀρτίως δὲ ἐνταῦθα ἐλθοντος σου, μετὰ χρησίμων ἀνῶν πρὸς τὴν ἁγιωσύνην σου παραγεγόναμεν. ζητοῦντες ἔλεος ς φιλανιάν γενέσθαι ἡμιν παρὰ σοῦ περὶ τῶν δηλωθέντων ἀμπελίων. ὥστε δουναῖ ταῦτα ἡμιν· ς δουλείαν κατ ἔτος τελειν τῇ ἐκκλησία τοῦ ἁγίου βαρθολομαίου τῆς μὲν πεντηκονταρείας μέτρα οἴνου καθαροῦ, ἐξώ παρὰ τὴν ληνὸν δεκαπέντε. τῆς δὲ σαρακονταρείας δεκά. νῦν οὖν, ἐπεὶ ὑπακούοντά σε ταις ἡμετέραις παρακλήσεσιν εὑρομεν, ὡς δίκαιον ὄντως ς θῦ ἄνον, ς ἡμεις, ς οἱ συνπαραγενόμενοι ἡμῖν εἰρηνοποιοῖ ς χρησίμοι ἄνοι, ς ἀφήκας ἡμῖν κατὰ τὸν δηλωθέντα τρόπον, ς αὐτὰ τὰ ἀμπέλια ς τὰς ἐν αυτοῖς ἱσταμένας ἐλαίας. ἰδοὺ ἄρτι ἐγὼ ς ὁ ἀδελφός μου στέφανος ἀσφαλιζόμεθα προς σὲ ς αὐτῇ τῇ ἐκκλησία ς τοῖς μετα σὲ διαδόχοις σου· ὥστε κατα χρόνον τοῦ μέρους ἡμῶν τῶν ἀμπελίων τούτων τῆς μιᾶς πεντηκονταρείας ς τῆς σαρακονταρείας δουλεύσομεν μέτρα οἴνου καθαροῦ ἓξώ παρὰ τὴν ληνὸν, εἰκοσιπέντε τῇ ἐκκλησία τοῦ ἁγίου βαρθολομαίου ς ἡμεῖς, ς κληρονόμοι ἡμῶν. ὅθεν εἰ μὴ ἐγὼ ς ὁ ἀδελφός

session of the Church of St. Bartholomew; and they are under your jurisdiction. And immediately after this you came; and with honourable men we came to your holiness, begging for mercy and goodwill from you to us, concerning the above-mentioned vineyards, asking that they should be granted to us on a yearly payment to the Church of St. Bartholomew for the price of 50 rows for 15 measures of pure wine measured without by the winepress and for that of 40 rows for 10 measures. And we have obtained a hearing from you, for you are a just and Godfearing man, and we and those with us are peaceable and honourable men; and you have made over to us, in the manner aforesaid, the vineyards and the olives in them.

Behold now I and my brother give a guarantee to you and to the Church, and to those who shall come after you, that, according to the time, of our portion of the vineyards (the one of 50 rows, the other of 40 rows), we shall pay 25 measures of pure wine without by the winepress to the Church of St. Bartholomew, both we and our heirs.

μου ς κληρονόμοι ἡμῶν μὴ ἐμμείνωμεν τῇ ἀσφαλεία ταύτη, ἀδόλωσ διὰ παντὸσ, ἀλλ᾽ εἰσ θυμὸν ς ὀργὴν περὶ τῆσ δουλείασ ταυτήσ κινήσωμεν, σὲ ς τοὺσ μετα σὲ διαδόχουσ σου, ἵνα χωρὶσ ἐγκλήσεωσ ς δικαστικῆσ ἀποφάσεωσ, ἀνὰκαλέσητε τὸ μέροσ ἡμῶν τῶν ἀμπελίων τούτων, εἰσ ἐξοὐ[σ]ίαν τῆσ ἐκκλησίασ ς τῆσ υμετέρασ. εἰ δὲ ς αντ᾽εἴπομεν ς ἀντιστήσομεν, εν τούτω ὑμῖν, ἵνα τῶ μέρει τῆσ ἐκκλησίασ ΟΟ νν τριάκοντα ἔξἀποτίσαμεν· ς ἄλλα τοσᾶυτα τῶ δημοσίω· φυλάττοντεσ μετὰ ταυτὰ τὸ παρὸν τῆσ ἀσφαλείασ ἔγγρ$^{α(φον)}$ ὀχυρὸν εἰσ ἀει. ὁ ἔγραφον ἀξιώσει ἔμη ς συναινέσει τοῦ ὑπογραψαμενόυ ἀδελφοῦ μοῦ. χειρὶ κουρκου υἱοῦ ιῶ μη(νι) σεπτ ιν^{δ} ϑ. ἔτουσ ,ςχνδ παρου(σία) μαρτύρων

† στέφα(νοσ) ἀδελφὸσ θεοδω(ρου) τοῦ ἀνθεμίου τὸ ἔγφαφον συναινῶν ἐν τούτω ὑπεγράψα διὰ τοῦ στρου πρὸσ ἐπικύρο

† σερε τοῦ τοποτηριτου νικολα(ου) υἱὸσ ὑπέγραψα μαρτ(υρ)ων

Wherefore if I or my brother, or our heirs, do not abide by this guarantee altogether, without guile, but are stirred up by resentment or anger concerning the tribute, you and your successors without our appeal to the Church or the tribunal shall be able to claim our share of these vineyards for the Church, and yourselves. And if we gainsay and resist we will pay to the Church 30 numismata, and as many more to the community. But in spite of this, this written guarantee shall remain unchanged for ever.

Written by my request, and by the desire of my brother, by the hand of Courcos, son of John, in the month September, in the 9th Indiction, in the year 6654, in the presence of witnesses.

I, Stephen, brother of Theodore, the son of Anthemos, approve this deed, wherefore I have signed with the Cross in confirmation.

I, Sere, son of the topoterites Nicholas, have signed as witness.

† ιω̄ ὁ τοῦ νικηφορόυ υἱοσ μαρτρ̄ων
ὑπέγραψα οἰκεια χειρί
† λεων ὁ ῡσ νικητ(ασ) ἱερεωσ τοῦ λαχου
βαρ[ ] μρ ὑπέγραψα
ἰδιο χειρὶ ς̀ μρ.

I, John, son of Nicephoros, have signed as witness with my own hand.

I, Leo, the son of Nicetas the Priest, son of Lacon of Bari, have signed with my own hand, and bear witness.

XL (a). — 89.

Description: Parchment measuring 29 1/2 × 19 cms. The handwriting identical with that of No. 88.

Endorsed on back: τ αγι βαρλομαι της ταρτης

Date: A. M. 6654.
A. D. 1145.

σίγνον † χειρὸ γρίφου υἱοῦ
θεδώρου τοῦ ἀγκινελλόυ

σίγν † χειρὸ ρεμεδίασ
θυγατρὸσ μιχαλ γαμετῆσ πέτρόυ τοῦ ἀδελφοῦ γρίφου

ἐν ὀνόματι τοῦ πρσ τοῦ υἱοῦ τοῦ ἁγίου πνσ. οἱ προγεγραμμένοι γρίφοσ ρεμέδια οἱ τοὺσ τιμίουσ ζωοπ(οιουσ) στρουσ οἰκείαισ χερσὶ προτάξαντεσ τὸ παρὸν τῆσ ἀσφαλείασ ἔγγρα(φον) προσ σὲ ἱλαρίωνα τὸν καθηγούμενον τῆσ μονῆσ τῶν καρβούνων πρὸσ τοὺσ μετα σὲ διαδόχουσ σου οὕτωσ εθελουσίωσ ὑπεκτιθέμεθα. ἐπειδὴ ἐν χώρα τῆσ ἐκκλησίασ τῆσ ὑπο σὲ τοῦ ἁγίου βαρθολομαίου ἐφυτεύσαμεν ἐβελτιώσαμεν δύο σώζουσαν σαρακοντάρεια ἃ καὶ νενήκηκασ ἡμῖν ὕστερον διακρίσεωσ ὑπομνημάτων· ἀπομεινάντ(ων) ταυτᾶ εἰσ ἐξουσίαν τῆσ ἐκ-

The sign of the hand of Gryphus son of Theodorus of Ankinellus.
The sign of the hand of Remedia daughter of Michael and wife of Peter the brother of Gryphus.

In the name of the Father and of the Son and of the Holy Ghost. We the aforesaid Gryphus and Remedia making with our own hands the sign of the holy and life-giving cross have given of our own will this present instrument of security to thee Hilarion the Abbot of the monastery of Carbone and to thy descendants after thee. Since in the land of the church of S. Bartholomew which is under thee we planted and improved two patches of 40 measures, which later on thou didst obtain from us by law and these lands were given

κλησιάσ ς εἰσ τὴν σὴν κυριότητα. ἔπειτα ἐνταῦθα καταλαβόντοσ σου πρὸσ τὴν σὴν ἁγιωσύνην ἤλθομεν ζητουντεσ ἔλεοσ ς φιλανίαν παρα σοῦ γενέσθαι ημῖν. περὶ τῶν δηλωθέντων δύο σαρακονταρείων κειμένων εἰσ τὸ μαρτζανέλλον ς προσ κεφαλὴν τῶν ἡμετερῶν μεγάλων ἀμπελίων, ὥστε δοῦναι ταῦτα ἡμῖν ς δουλείαν κατ ἔτοσ τελεῖν ὑπὲρ αὐτῶν τῇ ὑπο σὲ ἐκκλησία τοῦ ἁγίου βαρθολομαίου· νῦν οὖν ἐπεὶ ὑπακουοντά σε ταῖσ ἡμέτεραισ παρακλήσεσιν εὕρομεν ὡσ δίκαιον ὄντωσ ς θῦ ἄνον ς ἀφήκασ ἡμῖν κατὰ τὸν δηλῶθέντα τρόπον. τὰσ δύο ταύτασ σαρακονταρείασ ἀσφαλιζόμεθα προσ σὲ ς πρὸσ τοὺσ μετα σὲ διαδόχουσ σου ἵνα κατὰ χρόνον ὑπὲρ τῶν δύο τούτων σαρακονταρείασ δουλεύσωμεν τῇ ἐκκλησία ἡμεῖσ ς κληρονόμοι ἡμῶν τέσσαρασ καννάτασ (g) ἐλαίου καλοῦ ς καθαροῦ ἐν τῶ μηνὶ ν°. ὅθεν εἰ μὴ ἐμμείνωμεν τῇ ἀσφαλεία ταύτη δια παντὸσ ἡμεῖσ ς κληρονόμοι ἡμῶν ἀλλ' εἰσ θυμὸν ς ὀργὴν περὶ τῆσ δουλείασ ταύτησ κινήσομεν σὲ ς τοὺσ μετα σὲ διαδόχουσ σου, ἵνα χωρὶσ ἐγκλήσεωσ ς δικαστικῆσ ἀποφάσεωσ ἀνακαλέση τε τὰ δύο ταυτᾶ σαρακοντάρεια εἰσ ἐξουσίαν τῆσ ἐκκλησίασ ς τῆσ ὑμετέρασ· ειδὲ ς ἀντείπομεν

into the power of the church and into thy possession where they remain. We then coming before thee besought thy reverence to show mercy and kindness towards us in the matter of the two measures of land which are at Martzanellon and at the top of our great vineyards and to give and to grant them to us for a yearly due payable to the church of S. Bartholomew which is under thee. And we found thee willing to grant our request being truly a just man and a man of God and thou didst yield to us after this manner the two patches of 40 measures; and guaranted to thee and to thy successors after thee, that according to the time for these two portions we will pay, we and our successors to the church 4 jars of good and pure oil in the month of November. And if we and our successors do not abide by this agreement but rouse thee and thy successors to anger and wrath about this due, we agree that without appeal or going to law these the two portions of land shall return to the church and to you.

καὶ ἀντιστήσομεν εν τούτω ὑμῖν ἵνα τῶ μέρει τῆσ ἐκκλησίασ οὸ νν τριάκοντα ἐξἀποτίωμεν ς ἄλλα τοσαῦτα τῶ δημοσίω· φυλάττοντεσ ἔτι μετὰ ταῦτα τὸ παρὸν τῆσ ἀσφαλείασ ἔγγρ^{α} ὀχυρὸν εἰσ ἀεί. ὃ ἐγρ^{α} αξιώσει ἡμῶν χειρὶ κουρκου υἱοῦ ἰωᾶννου μὴ σεπτ′ ιν ϑ ἔτουσ ,ςχνδ παρ^{ου} μαρτύρων

† σέρε ὁ τοῦ τροποτηρι$^{τ(ου)}$ νικολ^{αου}
υἱὸσ ὑπέγρ^{α} μαρ^{των} οἰκεία χειρί
† ιῶ ο τοῦ νικηφι υἱὸσ μαρ^{τρῶν}
υπέγρ^{α} οἰκεῖα χειρι
† στεφ$^{α(νοσ)}$ υἱοσ νικλλα^{ου} μρ $^{π}_{υ}$
† ϑεόδωροσ υἱὸσ ῥεμέδιασ τῆσ ἀναθεμένησ
τὸ τὸ ἔγγρα(φον) συναινῶν ἐν ταύτη
ὑπεγραψα δια τοῦ στρου.

And if we oppose or resist you in this, that we shall pay to the church 30 numismata, and as many more to the public treasury. But all the same the present instrument shall stand firm for ever. It is drawn up at my request by the hand of Curcus the son of John in the month of September Indiction 9 of the year 6654.

I Seres the son of Nicolaus the topoterites, witness, have signed with my own hand.
I John the son of Nicephorus, witness, have signed with my own hand.
I Stephen the son of Nicolaus have signed as witness.
I Theodorus the son of Remedia aforesaid who agrees to this writing have signed by the cross.

XLI. — 90.

Description: Parchment, in good condition, written by the scribe of the Abbey. Measurement 21 ½ × 19 cms.

Date: A. M. 6656.
A. D. 1148.

† σύγνον χειρὸσ Γουλλιελμου κλετζήσ
† σίγνον χειρὸσ πουρ$^{π(ύρα)}$ ποτέ γυνὴ τοῦ μακαριωτάτου κῦρ(ου) ρωπερ$^{τ(ου)}$ κλετζὴ.

ἡμεὶσ οἱ προγεγραμμένοι γουλλελμ(όσ) ς πουρ$^{π(υρα)}$, οἱ τὰσ σύγνασ τοῦ τιμίου ς ζωοποιοῦ στρου οἰκεῖαισ ἡμων χερσὶν πύξαντεσ φενόμεθ(α) ποιούντεσ τὴν παρουσίαν πλειρευτάτην ἀποδό(σιν) σοι τῶι εὐλαβεστάτω καθηγουμένω μονῆσ τῶν καρ$^{β(ύν)}$ ς κῦρ ἱλαριωνὶ ς τοῖσ διαδόχοισ σου πᾶσι, περὶ των ὀνοθυλίων ὧν ὁ μακαριώτατοσ προμνημενευθεὶσ κυρ ρωπέρ(τοσ) εἰσ τὴν ἐγκλη(σίαν) περίβλεψιν περὶεθηκεν. ἄτινα ὕστερον ἀφ ὑμῶν ἐδεξάμεθα μετὰ καλὴσ ἀπορθέσεωσ κεφαλϊκὴ ς ὁλοκληρα. τούτου χαρίν ὡσ μῆ θέλοντεσ τὸ τῆσ ἐγκλη(σιασ) ἐμπόδιον ἐλευθέρα ἐκ τούτου τυγχανοντ(α) ποιούμεν σοὶ τὴν παρουσαν απόδοσιν

The sign of William Cletzes.
The sign of Purpura at one time the wife of the late Lord Robert Cletzes.

We the aforenamed William and Purpura making with our own hands the sign of the holy and life-giving cross give to thee Hilarion Abbot of the monastery of Carbone and to thy successors the present complete acquittal of our claim concerning the mules which the late aforenamed Lord Rupert placed in the care of the church which later we secured from you each and all in good condition.

Wherefore not wishing any detriment to the church, on this account we give the present acquittal of our claim and undertake

τῆσ ἐγλύσεωσ του μηκέτι φενόμεθα ἀγωγεὶν ἢ ζήτησιν ὑπερ τῶν τοιοῦτων ὀνοθυλίων πεποιηκέναι τῆ ἐγκλη(σια)· μήτε ἡμεῖσ μήτε τίσ τῶν ἡμετέρων μερ(ων) ἢ ξένου ἄλλου προσωπ(ου) ἢδ' ὅπερ οὐκ ἠγοῦμεν. εἰδὲ τίσ φανεὶ ποτὲ καιρῶ ἢ χρονω ζητήσιν κατὰ τῆσ ἐγκλη(σιασ) κινήσαι βουλομαι ὑπερ τούτου ἢ ἡμεὶσ αὐτοὶ ἢ ἄλλοσ τισ, ὁμολογοῦμεν ἀνθειστάναι (g) ς διεκδικὰν ὑμὰσ ἀπο ἐναντιουμένου προσώπ(ου). εἰδὲ ς τούτο οὗ ποιοῦμεν. ἀλλ' εἰσ ἐπιστρω(?φην) τινὰ χρησῶ(μεθα) ὁμολογουμεν δουνᾶι τωῖ βασιλεικωῖ σαγκελλίω ρηγατα ιε ς ἄλλα τοσάυτα τῆ προφθείσα αγία μονὴ τοῦ τοῦ καρβ(ούνι) εἰθούτ(ωσ) στέργων ς ἐμμένην σοὶ τὴν παρ' ἡμῶν γεναμένην απόδό(σιν) στεραιὰν ς ἀπαρεσαλεὐτον. ἢ εγράφη τῆ ἡμῶν παρακλήσει χειρὶ νικολαου τοῦ σοῦ νοταρ(ιου) ϊούλ μη τ(η)σ ιν$^{\delta}$ β. ς ἔτει σχνζ παρουσία τῶν ἀξιωπίστων μρ μρ

† ραϊναλδ ἀλαμάννο(σ) στρατιῶτησ τοῦ
συνεσι μρ ὑπεγραψα.
† γουλιέλμοσ στρατιῶτησ τοῦ σουλκ(ησ)
μρ ὑπεγραψα.

not to revive our contention or suit about the mules against the church neither we nor any of our people nor any other. And if at any time, which we do not think will happen, anyone tries to raise up a claim against the church in this matter, either we ourselves promise to defend you or to put it into the hands of others to defend you against such contentious person. And if we do not do this but take any other course we acknowledge ourselves to be due to pay to the king's treasury 15 golden pieces and as many to the holy abbey of Carbone.

That this engagement of ours with thee may remain firm and steadfast this instrument was drawn up at our request by the hand of Nicolas the Notary in the month of July in the 2nd Indiction in the year 6657, in the presence of the trustworthy witnesses.

I Ranaldus Alamnus, soldier of Senesi have signed as witness.
I William, soldier of Sulkes have signed as witness.

XLII. — 91.

Description: Written on Parchment. Measures 44 × 25 cms. In bad condition but well written. The work of a notary (Nicholas) of Calvera.

Endorsed on the back: τοῦ ἁγιου νικολαοὺ

Date: A. M. 6662.
A. D. 1154.

σίγνω χειρὸσ ραηνοῦ τῆσ ρώγκασ

ἐπείδεπερ τοῖσ εὐαγέσι μοναστῆρίοισ· καὶ εὐαγέσιν μοναχοῖσ τοῖσ τὸ θεῖον ἐξῖλεουμ(ε)ν(οισ) [ὑπερ] παντὸσ τοῦ χριστιανικω$^{τ(α)τ(ου)}$ τάγματ(οσ)· δίκαιον ἐστῖν καὶ εὐαπόδεκτον τὰ αἴτια αὐτοῖσ καὶ τὰσ παρὰκλήσεισ ἐκπληροῖν. διὸδὴ καγῶ ανωτερ(ῶ) πρὸχαράξασ τὸν τύπον τοῦ τιμιοῦ στρ̂ου εἰδιὸ χεῖρωσ ρανοσ τῆσ ρόγκασ, χῶραν παραλαβῶν, ἐκ θ(εο)ῦ πρωτοῦ καὶ παρὰ τοῦ ἐν μακαρία τῆ λῆξει ἁγί(ου) ἡμῶν ρογέρ(ίου) ῥηγὸσ, τὴν τῶν σικαιλων ὀνομαζομέν(ην), πρὸσήλθε μοι ὁ ημετεροσ πνικοσ πατὴρ, καὶ ἀρχιμανδρήτησ λυκᾶσ, τῆσ εὐαγεστάτοισ μονὴσ τῶν καρβοῦνων παρακαλῶν με, καὶ ἐξαιτῶν χαρίσασθαι τῆ αὐτοῦ

The sign of Rhanus of Ronca.

It is just and right to fulfil the requests and petitions of the venerable monasteries and of the venerable monks who supplicate God for the whole Christian people.

Wherefore to me the aforesaid Rhanus of Ronca who have subscribed with my own hand the mark of the venerable cross having received first from God and then by turn from our holy king Roger at his blessed ending the land called the land of Sicula, came our spiritual Father and Archimandrite Luke of the venerable abbey of Carbone making request that I would grant to his abbey of Car-

(1) *Lines 1* and *6*: *Sicaila*: (Sicula). Now a district around and to the East of Francavilla on the river Sinni. ραηνὸσ τῆσ ρώγκασ: Rhanus of Rocca. A certain Robert of Rocca held from Hugo Atti, Rupa Alba and Monte Cylia. cf. Catalogue of Barons.

μονῆ τῶν καρβοῦνων, καὶ ἐντὸσ μετοχ(ιόν) τῆσ αὐτῆσ μονῆσ τοῦ ὁσιου πατροσ ημῶν νϊκολαόυ τοῦ βενέγ(ια), τοῦ ποιῆν ὑδραγωγ(ὸν) διὰ τοῦ μίλου αὐτοῦ ἐν τή διακρατήση τῆσ χώρασ τῶν συκαιλων εἰσ τὸν ποταμὸν τοῦ σίγνου. ἐγὼ δὲ ἤξασ τῆ αὐτῶν παρακλήσει τὸν τοῦ θῦ φόβον ἐννοῶν ἐν καρδία μου ἔστερξα αὐτῶ καὶ τοῖσ διαδόχοισ αὐτοῦ ἐν τῆ εὐαγεστατη μονῆ τῶν [καρ]βούνων τοῦ συνεγείραι καὶ συλλαβεὶν τὴν ἄρχην τοῦ ὑσδραγωγίου ἀπὸ τοῦ ποταμοῦ τοῦ σίγνου ἀπὸ τοῦ ποδὸσ τοῦ χωριου, τοῦ ανδρί(ασ) τῆσ μορφίασ, ὥσ καταβενnοι ὁ ποταμὸσ τοῦ σίγνου ὁποῦ καὶ ὁταν θελήσουσιν· καὶ ὅταν καταλυθήσεται· ἐχέτω ἐξουσίαν τοῦ ποιεῖν ἕτερον ἐν πά(ση) τῆ τῶν συκαιλῶν διακρατ(ήσει). τοῦτο δέ στέργω ἐγὼ, τὲ καὶ ἡ μῆ σύμβιοσ καὶ οἱ εμοι κληρονόμοι, ἐλευθέρωσ τὲ καὶ βεβαίωσ· καὶ ἀπαρασαλεῦτωσ· καὶ ἄνευ πάσησ ἐπιρείασ· καὶ ἐνοχλήσεωσ, κρατ(εῖν)· καὶ δεσπόζειν. τὰ παρ ἐμοῦ ταύτα καλῶσ ἐκτεθέντα διὰ τοῦ παρόντ(οσ) ἐγράφου μέχρι τέρματ(οσ) αἰῶνων. τοῦτο δε ποιῶ· ὑπερ λύτρου καὶ ἀφέσεωσ τοῦ ἀειμνήστ(ου) καὶ ἐνευσεβέστατου γενομ(έ)ν(ου) μεγάλου ρηγὸσ ημῶν ῥογερ(ίου) καὶ μακροη-

bone that at the Grange, which belonged to the said monastery, of our holy Father Nicolas of Venegia he might have the right to make a conduit for the use of its mill in my land of Sicula in the river Sinni. I granted his request bethinking myself in my heart of the fear of God and allowed him and his successors in the venerable abbey of Carbone to undertake and to make a beginning of the acqueduct from the river Sinni from the end of the land of Andrea of Morfia where the river Sinni goes down, where and when they wish; and whenever it shall be destroyed let them have power to make another in all the land of Sicula.

This security I together with my wife and my heirs freely and voluntarily give that they shall hold and possess without let or hindrance and free from all contradiction and annoyance what I have laid down in the present instrument till the end of time. And this I do for the absolution and remission of sins of our late great king, august and ever-remembered Roger of blessed memory and for the

μερεύσεωσ τοῦ εὐσεβεστάτου καὶ θεοφυλακτου ἡμῶν γουλιελμοὺ ρηγὸσ· καὶ σωτηρ(ίασ) αὐτοῦ, ἐμοῦ τ(ε) καὶ τῶν ἐμῶν κληρονόμων. εἰδέ τισ φοραθί, ἐγῶ ἢ κληρονόμοι μου ἢ ἄλλοσ τίσ, ὀψέποτ(ε) τοῦ παρασα-
30 λεύσαι καὶ οἵω δήποτε τρόπ(ω)· ἐπιρειαν ἐπαγ[ειν] ἢ τῶ πρὸηρημενω σοὶ τῶ πνικῶ ἡμῶν πατρὶ καὶ ἀρχιμανδρητ(η) κύρ λουκᾶ ἢ τοῖσ σοῖσ διαδόχοισ ἐχέτω ανάθεμα. καὶ ἀρὰν παρὰ πρσ καὶ υἱοῦ καὶ ἁγίου πνσ, καὶ ἡ κληρονομία αὐτοῦ μετὰ τοῦ προδότ(ου) ιουδά, ζημιοῦσθαι δὲ καὶ εἰσ[το] δημοσ(ιόν) ρηγάτα λ´ς´ καὶ εἰθούτωσ (εν)ε εμμ τὸ παρὸν ἔγ-
35 γραφον. ὠχειρον εισ ἀεὶ, τὸ γινόμενον παροῦσία τῶν ἀξιοπίστων μαρτύρων τούτων. γραφὲν χειρι δι εμῆσ παρακλήσεασ νοτ(α)ρ(ιου) νικολαου τοῦ καλβροῦ ἐν ἔτει ,ςχξ[β] ιν^{δ} β.

✠ γουλϊελμοσ υἱὸσ ἰβουνι $^{(n)}$ αυθέντησ τῆσ τυγάν(ησ) μρ
† γουλλίελμοσ βάρβερεσ μρ´ ^{π}υ τὸν τίμιον στρὸν γραψεν
40 ✠ ριγκαρδοσ υἱὸσ ἰβούνι ἀδελφ(οσ) αὐτοῦ μα[ρτυρω χ]ειρὶ τὸν στρον γράψασ.

long and happy life of our revered and God-guarded king William and of my own salvation and that of my heirs.

And if any of my heirs or any other person shall be found at any time making disturbance and in any way acting contrary to this agreement which I have made with thee the aforesaid Abbot Luke our spiritual Father and thy successors let him be anathema and accursed by Father, Son, and Holy Ghost and let his inheritance be with Judas, the betrayer and let him pay moreover to the treasury 36 golden numismata.

Nevertheless this present agreement shall remain secure; made in the presence of these honourable witnesses and written by the hand of the Notary Nicolas of Calvera at my request in the year 666(2) the second Indiction.

I, William, the son of Ibuni lord of Tygane bear witness.
I, William Barbares, bear witness by the sign of the worthy cross.
I, Richard, the son of Ibuni his brother bear witness by the sign of the worthy cross.

✠ Signum manu mee presbyteri Blasii Capellani
Sinesii testis sum.

ῥοπ(ε)ρ(τοσ) υἱὸσ τρϊστηανου βεσκομτ. μαρτυρῶν ὑπεγραψα
τὸν τίμιον στρον. 45

† πρωτοπαπὰσ βασίλιοσ υἱὸσ ουρσοῦ κορατόροσ μρ

† βασιλιοσ υἱὸσ πρεσ(βυτέρου) γρη(γοριου) τοῦ
στειλμ(ου) καὶ κωρατωρ τοῦ κρατοῦσ ρηγγὸσ.
μαρτυρῶν $\overset{\pi}{\upsilon}$ τὸν τιμίον στρον.

† γενετοσ υἱὸσ γαλτεριου τῶν συκαιλῶν, μαρτυρων 50
ὑπεγραψα τὸν τίμιον στρον.
ὁ πρεσβυτεροσ κονστασ. τὸ σικαιλῶν μρ.

The sign of me the priest Blasius, chaplain of Senise.
I, Robert, son of Tristian the vicount bear witness.
I, The Arch-priest Basil, son of Ursus the Curator bear witness.
I, Basil, the son of the priest George of Steilmes and Curator of king's majesty bear witness by the holy cross.
I, Genetos, the son of Walter of Sicula bear witness by the holy cross.
I, the priest Constans of Sicula bear witness.

XLIII. — 92.

Description: Written on parchment. Condition good. Spelling good; few barbarisms. There is constant use of iota *adscriptum*. Measures 47 × 34 cms.

Endorsed on back: I. 3° (?) ή αποκοπτ βουτ. Donatio Sci Johannis de Prasseia de Circhleri monast: et eccles:

Date: A. M. 6662.
A. D. 1154.

✠ σύγνον χειρὸσ γουλιελμου τοῦ μουλίσ(σησ) (1) ς τὴσ χῶρασ τοῦ κηρκλάρ(ιου) τοπάρχου.

ἐπειδὴπερ, τοῖσ ἐνεὐλαβεῖα ς σεμνῆ πολῖτεῖα, δῖἄγουσῖ μοναχοῖσ, δίκαιον ἐστὶν, ς ἐυἄρεστον τα ἐτήματα ⟨ἀιτήματα⟩, καὶ τὰσ παρακλή-
5 σεισ αὐτῶν ἐκπληρῶν ὡσ τῶν τοῦ θῦ μυστολέκτων ς των χρῖστῖανῶν εὐχατόρῶν. διὸδεὶ καγὼ γουλιελμόσ ὁ προλεχθῆσ τοῦ μουλ(ισσ)ήσ, ἐν τῆ ἐμῆ τῆι τοῦ κηκλάριου χώρα διατρῖβῶν, προσῆλθεν μοι ὁ πανεὐ-λαβέστατοσ πη̃ρ̃ ἐμόσ τῆσ τῶν κᾶρβουν(ων) ἀοἰδημον μονῆσ ἀρχῖμαν-δρῖτησ, κυρ ῖἐρομονάζων λουκᾶσ, παρακαλῶν ς ἀντῖβολοντ(ά) με λῖαν

The sign of William of Molissa ruler of the land of Cerchiara.

Since it is meet and right to fulfil the petitions and requests of monks living a holy and chaste life, since they are keepers of the oracles of God, and offer prayers for Christians; therefore, when to me the aforesaid William sojourning in my own land of Cerchiara, came the most reverend father the Archimandrite of the far-famed monastery of Carbone, the lord and priest Luke, beseeching and urging

(1) *William of Molissa.* The Catalogue of Barons mentions *Tancred of Molissa with his son Hugo* as holding a fief in Monte Fusculo. The family of Molissa was one of the old Norman families; it was founded by Hugh, and the family was a large one which had many possessions. If this William belonged to the direct line, he was probably a great-grandson of the original founder.

τοῦ ἀποκόψαϊ, ς ἀπὸπαῦσαι τᾶσ κακᾶσ συνηθ(είασ) ἄσ ὑπὸ τἰνῶν προ 10
ἐμοῦ κακοποιῶν πρακτόρων γεγώνασιν, ἐν τοῖσ δυσὶν αὐτοῦ μετοχεῖοισ·
τωι τῶν σκλάβων φημὶ μετοχείωι τῶν τοῦ χῦ μαρτύρων τεσσαράκωντα,
ς τῶι τοῦ ἁγίου ιῶ τῆσ πράστειασ (1), τοῖσ κειμένοισ ἐν τῆι δἴακρα-
τήσει τῆι εἰρημένη ἐμῆ χῶρα τοῦ κηκλαρ(ίου), ἐν τοῖσ ἀρκτώοισ μέ-
ρεσι; ἤγουν των δῦο βαγενεῖων (2) τοῦ οἴνου ὤν κατ ἐτοσ οἱ αὐτοῖ ἀπὸ 15
τῶν προλεχθέντων μετοχεῖων, ἀδἴκωσ, ἀφεῖλαν; ς ἁπλῶσ, τὰσ λοιπᾶσ,
κακᾶσ συνηθεῖασ πάσασ, ς ἐναντίασ, ἀνασπᾶσαι, ς ἀφανεῖσαι: καγὼ
δὲ εἴξασ τῆ αὐτοῦ παρακλῆσει, βουλῆ των καλῶν μου τῆσ χῶρασ ἄνων,
ἀπὸκόπω, ἀπὸ τοῦ νὺν, τὰσ πάσασ αὐτῶν κακᾶσ συνηθεῖασ, ἀπὸ τῶν
προρηθέντων μετοχεῖων. τῶν τε βαγενείων τοῦ οἴνου, ς τὰσ λοιπᾶσ ἅσ 20
ἀδἴκωσ ἐνέβαλων, τοῖσ αὐτοῖσ μετοχείοισ ς ἐλεύθερα βούλωμαι διαφυ-
λάξαι αὐτα σῦν τοῖσ κληρονόμοισ μου ς διαδόχοισ, τῆσ ταύτησ δουλεῖασ

me to set myself to break off and put an end to the evil customs which had been established by certain evil doers before my time in the two Granges of the Abbey i. e. that of the Sclavs: (since the Grange of the 40 holy martyrs of the Lord and that of St John of Prasteia are in the jurisdiction of my said land of Cerchiara towards the north) namely the unjust taking of 2 tuns of wine which they claim every year from the aforesaid Granges: it behoved me to completely put an end to this and to all other evil customs and to abolish them once for all.

So I have taken counsel as to his petition with the principal men of the district. I put a stop from this time on to all the evil customs in the case of the aforesaid Granges both that of the tuns of wine and the others, which are unjustly imposed on those Granges and I determine of my own free will to guard them under my heirs and descendants from such a due until the end of time.

(1) *St. John of Prasteia*: The *Chron*: *Carbonense* says that in 1157 William of Molissa, Baron of Cerchiara, gave to the grange of St John of Prasteia — because of its poverty — another portion of his fields as far as the river Saraceno. There is a village of San Giovanni between the towns of Alessandria and Platici. The river Saraceno flows into the Gulf of Taranto near Villapiana.

μέχρει τερμάτων αἰωνων. οὗ μὴν δὲ ἀλλὰ καὶ τὰ ἔγγραφα τῆσ ἀφιερώσεωσ τ ὧν δύο τούτων μετὸχεῖων ἃ γέγωνεν τῇ κυρία μονῇ τ ὧν καρ-
25 βούν ωων παρα τοῦ κυρ ἀλεξάνδρου τοῦ κληρϊμουν τ′, γαμβροῦ τοῦ κυρ οὔβῶνοσ, στέργωι ς βραβεύω δια τοῦ παρον τ(όσ) μου ἐγγράφου, τῇι αὐτῇι κυρία μονῇ, σὺν τοῖσ περϊεχουσϊ ἐν αὐτοῖς πράγμασϊ; ς σοῖ τ ὧι εὐλαβεστάτωι πρι ἐμῶ; ς τοῖσ δϊαδόχεισ σου πάσϊ δμολογῶι πάντο τ(ε), διαφυλάξαι αὐτὰ ἀσάλευτα, σὺν τοῖσ δϊαδόχοισ μου; καὶ τούτο ποιῶ,
30 ὑπερ λύ τρ(ου) ς ἀφέσεωσ τοῦ ἐν μακαρία τῇι μνήμη, δεσπότου ἡμῶν, ς ἁγίου ρηγόσ κυρ ρο γ(έριου) ς μακροβίωσιν, ς ἀφέσεωσ ἁμαρτϊῶν τοῦ ἁγίου ἡμῶν αυ θ(εν)τ(ου) ς θεοστάτου ρηγόσ κυρ γου λ(ίελμου), ς ὑπερ ἀφέσεωσ ἁμαρτϊῶν, ἐμοῦ τε καὶ τῶν ἐμῶν γωναίων ς ὑπερ παντ οσ χριστϊανϊκοῦ τάγματοσ: ταύτα πάντα, στέργωι καὶ ἐπϊκυρῶ, τῇ ἐμῇ βουλῇ
35 ς θελῆσει: εἰδὲ ς ὀψέποτε ἐκ του τ(ου) μετάμελοσ γενώμαι βουλώμενοσ, ἐν ουδενϊ παρασυλεύσαι τὰ παρ ἐμοῦ καλοθελῶσ, βραβευθέν τ(α) ς ἐπϊκείρουν (τα), ἤτε ἐγὼι ἢ τισ τῶν ἐμῶν κληρονόμων, ἢ διαδόχων, τὴν ἀρὰν παρὰ πρσ ς υἱοῦ ς ἁγϊου πνσ κληρονομήσωμεν καὶ τῶν τ.ι.η ἁγίων θεοφόρων πρ̃ων ς ἔστω· ἡ μερεῖσ αὐτοῦ μετα τοῦ προδώτου

And moreover the instrument of gift of those two Granges given to the noble Abbey of Carbone by the Lord Alexander of Clermont son-in-law of the Lord Hugo I confirm and establish by this my present instrument to the same noble abbey with all that they possess, and to thee my revered father and to all thy successors I promise to maintain this unshaken with my descendants and this I do for the pardon and remission of our lord and holy king Roger of blessed memory and for a long life and remission of sins of our lord and God-appointed king William and for the remission of my sins and those of my parents and of all Christian people. All this I confirm and establish by my own act and will and if at any later time I repent of this and wish to disturb anything which I have with goodwill ratified and confirmed with thee, either I or any of my heirs and successors may I inherit the curse from Father, Son, and Holy Ghost and from the 318 holy inspired fathers, and may his portion be with Judas

ϊοὔδα,: ἐγράφη δὲ τὸ παρὼν τῆσ επϊκειρώσεωσ ἔγγραφον, τῆι ἐμῆ προσ- 40
α
τ(γή) χειρὶ νϊκολά^{ου} νοταρίου ὁ τῶν στϊλϊτάνων ἐν ἔτηι ,ςχξβ ιν βτσ; τῆσ δε τοῦ εὐσεβεστάτ(ου) ς τροπαιοὔχ^{ου} ἡμῶν ρηγόσ γουλιελμ(ου) βασϊλεῖασ ἔτη δ ἀπρι^{λλ} μηνὶ τῆσ εἰρημενήσ ιδ$^{δ'}$. παρουσία τῶν ὑποκειμένων ἀξιοπίστων μρ μρ

† οὔβοσ $^{(n)}$ τοῦ κηρκλ^{άρ} ς υἱὸσ 45
κυ^{ρ} στέφ$^{α(νου)}$ τῆσ βάρε$^{ο(σ)}$ μρ υπέγρ^{α} δια
τὸν στρον.

† γουλλϊἔλμοσ τοῦ φαβάτζου ἀνεψιόσ
κυ^{ρ} μι^{χ} τῶν ρενδῶν μρ ὑπέγρ^{α} δια
τὸν στρον 50

† γρηγόρϊοσ $\overset{\tilde{τ}}{s}$ βετρησάνου μρ υπεγρ^{α} δια τὸν στρν

† ράοσ $\overset{ὅ}{τ}$ πρ^{εσ} λεῶντ^{οσ} μρ υπεγρ^{α} δια τὸν στρν

✠ ιῶ ὁ μεγ^{ασ} ἀνιψιόσ ιῶ τοῦ σαλερϊνοῦ
μρ ὑπεγρ^{α} διὰ τὸν στρν

✠ ὁ παπᾶσ σασσ^{οσ} υἱόσ τοῦ πρ^{έσ} ιω^{νν} 55
χαβῆ μρ ὑπέγρ^{α}

the Betrayer. This present instrument of security was drawn up at my command by the hand of Nicolas the Notary of (?) Stilo in the year 6672 in the 4nd year of our most Christian and victorious king William in the month of April of the aforesaid Indiction, in the presence of the subscribed honourable witnesses.

I, Hugo of Cerchiara and son of the Lord Stephen of Bari, have signed with the cross.

I, William of Fabazos, nephew of Michael of Renda have signed with the cross.

I, Gregory of Betrisanon, have signed with the cross.

I, Raos, son of the priest Leo, have signed with the cross.

I, John the Great, nephew of John of Salerno, have signed with the cross.

I, the priest Sassos, son of the priest John, have signed with the cross.

† ὁ παπᾶσ τ$^{\xi}$ κασσϊανήτησ
μρ ὑπέγρ^{α} διὰ τὸν στ$\overline{ρν}$
✠ ἀζαρίοσ υἱόσ τοῦ νο^{τρ} εὐστρατί^{ου} μρ ὑπέγρ^{α}
60 † κ$\widetilde{ωσμᾶσ}$ ὁ υ$\overline{σ}$ τοῦ νϊκο$^{λ'}$ πλά^{τ} μρ ὑπέγρ^{ᾶ}

I, the priest of Cassianetes have signed with the cross.
I, Azarius, son of the Notary Eustratius
have signed as witness.
I, Cosmas, son of Nicolas Platus
have signed as witness.

XLIV. — 93.

Description: Measures 29 × 21 cms. Written on parchment by a notary of Taranto. Hand writing good and clear.

Endorsed on back: τη(ς) ταραντησ.

Date: A. M. 6664.
A. D. 1156.

† σίγνον χειρόσ σπαθαριου υἱού γυΐδου † σίγνον † χειρὸσ ἔμμησ θυγατρὸσ στεφανίτζησ τῆσ ἀρκονιάκησ ς γαμετῆσ σπαθαρίου τοῦ προγεγραμμένου.

ἐν ὀνόματι τοῦ πρσ ς τοῦ υἱοῦ ς τοῦ ἁγίου πνσ. οἱ προγεγραμμένοι ἡμεῖσ οἱ ὁμόζυγοι σπαθάριοσ ς ἔμμα οἳ τοὺσ τιμίουσ ς ζωοποιοὺσ στρουσ, ὁ μὲν μετὰ ὀνομάτοσ ἡ δὲ ἄνευ τοῦ ὀνόματοσ οἰκειοχείρωσ προταξάντεσ, τὸ παρὸν τῆσ ἀνταλλαγωγῆσ ἔγγραφον πρὸσ σὲ ὑάκινθον τὸν ἀυτάδελφον ἐμοῦ σπαθαρίου, οὕτοσ ἐθελουσίωσ ἐκτίθεμεθα. ἐπειδὴ ἐχόντων ἡμῶν ἡμίσυ ἀνωγοκάτωγον ὀσπήτιον ἐπάνωθεν τοῦ τείχουσ τοῦ κάστρου μετὰ τῆσ ἁρμοζούσησ ἡμῖν τῆσ ἀπέναντι αὐτοῦ διοικήσεωσ ς τοῦ ἁρμόζοντοσ ἡμῖν τοῦ ἐν αὐτῇ μουρσίου (g), ἔγγιστα τοῦ

The sign of Spatharius son of Guy.
The sign of Emma daughter of Stephanitzes of Arkoniaces, and wife of the aforesaid Spatharius.

In the Name of the Father and of the Son and of the Holy Ghost. We the aforenamed Spatharius and Emma, husband and wife, making with our own hands the sign of the worthy and life-giving Cross, he with his own name, she without her name, voluntarily give to thee Hyacinth, the brother of me Spatharius, this deed of exchange. For as we have the half of a house of two stories on the wall of the Castrum with the estate opposite belonging to it, and the (?) myrtle garden in it nearest to your part of the house which

ἄλλου ἡμισους σου ἀνωγοκατώγου ὀσπητίου ς πρὸς ἀνατολὰς, σοῦ δὲ ἔχοντος ἀμπελίον ς χωράφιον, παρὰ τὴν τοποθεσίαν τοῦ μουρβέτερε [g], ἔγγιστα τοῦ ἀμπελίου ς τοῦ χωραφίου ἡμῶν· ς πρὸς δυσμὰς, ἔδοξεν ἡμῖν εν ἀλλήλοις ταῦτα ἀνταλλαξασθαι, ς δὴ λαβόντες ἡμεῖς παρὰ σοῦ τὸ δηλωθὲν ἀμπελίον ς χωράφιον, σὺν τοῖς δικάιοις αὐτῶν, ἐξουσίαν σοι ἐπὶ τὸ δηλωθὲν ἥμίσυ ἀνωγοκάτωγον ὀσπίτιον ς ἐπὶ τοῦ ἁρμόζοντος ἡμῖν τῆς ἀπέναντι αὐτοῦ διοικήσεως καὶ τοῦ ἁρμοζοντος ἡμῖν τοῦ ἐν αὐτῇ μουρσίου· ς παρρησίαν ἀπὸ σήμερον ἐγχειριζόμεθα· πωλεῖν τοῦτο εἰ βούλει· δωρεῖσθαι· ἀντικαταλλάτειν γράφειν προιξί· κληρονόμοις σου ἰδίοις ς διαδόχοις καταλιπεῖν ς πᾶν ἄλλο ἀνύειν ἐπ' αὐτὸ ὅσον τὸ παριστάμενόν σοί ς θελητόν· σύνορα δὲ τοῦ ἡμίσους ἀνωγοκατώγου ὀσπιτίου τούτου, οὕτως εἰσὶν· ἐξ ἀνατολῶν ὀσπητίον τῶν κληρονόμων τῶν αὐταδέλφων γυλλίου μαΐστοροσ ς ὀσγόττου. ἐκ δυσμῶν τὸ ἄλλο ἥμισυ σου ἀνωγοκάτωγον ὀσπήτιον· ἐκ νότου διοίκησῖς ς εἰσοδοέξοδοσ τοῦ αὐτοῦ οσπιτίου. ἐκ βορέ(ου) τὸ τεῖχοσ τοῦ κάστρου τὸ ἐπὶ τὴν παραλίαν. οὕτως οὖν ἀπὸ σήμερον τὸ δηλωθὲν ἡμισυ ἀνωγοκάτωγον ὀσπή·

belongs to us and towards the east; and since you have a vineyard and piece of land beside the enclosure of the old (?) wall beside our vineyard and piece of land and towards the west, it seemed good to us to make an exchange amongst ourselves, so that we take from you the aforesaid vineyard and piece of land with the rights belonging to it, your property, in exchange for the aforesaid half house and along with it that which belongs to us of the estate opposite to it and the (?) myrtle garden which belongs to us. And at the same time we give the right to sell and if you wish, to give or to exchange, to bestow it as a wedding gift upon your heirs, to leave it to your descendants, and to have every right over it which you wish. The boundaries of the half house are these; on the east the house of the heir of the brothers Gillios Maestro and Osgotos. On the west the other half of your house; on the south the (?) garden and entrance of the same house. On the north the wall of the Castellum which is over against the shore. So from this day the aforesaid half of

τιον ἡμῶν μετὰ τῶν δικαιωμάτων αὐτοῦ εἰσ ἀνταλλαγωγήν σοι διδόντεσ, μὴ φυλαξάντ(εσ) μᾶλλον εἰσ τὴν ἐξουσίαν ἡμῶν ἐκεῖ οὐδ' ὅσον βῆμα ποδὸσ σὺν εἰσόδω ς ἐξόδω ς πᾶσι δικαίοισ αὐτοῦ ἀντὶ τοῦ ἀμπελίου ς τοῦ χωραφίου σου, εἰπερ ὀψέποτε κατά τινα μηχανὴν καὶ πρόφασιν, ἀφελεῖν θελήσωμεν τὸ δηλωθὲν δοσπήτιον ἀπὸ σοῦ ἢ ἀπὸ τῶν κληρονόμων σου ἡμεῖσ ἢ κληρονόμοι ἡμῶν ς οὐχὶ μάλιστα διεκδικῆσαι τοῦτο σοῖ ς τοῖσ κληρονόμοισ σου ἀπὸ παντὸσ ἀνου. ἵνα πρὸσ ἅπαν τὸ μέροσ ἡμῶν νομίσματα ῥηγάτα τριάκοντα ἓξ καταβάλωμεν ς ἄλλα τοσαῦτα τῷ δημοσίω φυλάττοντ(εσ) μετὰ ταῦτα τὸ παρὸν τῆσ ἀνταλλαγωγῆσ ἔγραφον ὀχυρὸν ἐσ ἀεὶ. ὃ ἐγράφη ἀξιώσει ἐμῆ χειρὶ ἰῶάννου ταβουλαρ(ιου) ταραντ(ου) υἱοῦ δὲ λεόντοσ. μὴ(νι) νου(εμβ)ιου ιν δ. ἔτουσ ,ςχξδ. παρουσια μαρτύρων·

† τανκριδ ὁ τοῦ γουϊδέμι υἱὸσ μαρτυρω τῆ αὐτοῦ χειρί ἐμου.

† θεόδωροσ υἱὸσ ιῶ μρ

Ego Corsicus frater Bisarionis Tarentum.

our house with the rights belonging to it we give to you in exchange, not keeping in our possession not so much as a foot space, with its entrance and exit and all the rights which belong to it for the vineyard and piece of land.

And if at any time by any guile or pretext we wish to take away the aforesaid house from you and from your heirs, we or our heirs, and not to do justice to you and your heirs against every man let us be liable to a fine of 36 numismata and the same to the public treasury, and at the same time the present deed shall remain in force and value for ever.

The deed was drawn up at my request by John the tabularius of Taranto, son of Leo, in the month of November, the 4th Indiction and the year 6664 in the presence of witesses.

I Tancred the son of Guy sign with my own hand
I Theodore son of John
I Corsicus, brother of Bisarion of Taranto.

XLV. — 5.

Description: This deed is given on the same parchment with a much torn and undecipherable Greek deed which seems to refer to a house. The endorsement on the back runs: "Computatio domus cuiusdam Constantini nihil spectans ad S. Eliam". The whole measures 32 × 18, and is much torn and defaced. The latin is good minuscule of the period.

Date: A. D. 1159.

Exemplum Instrumenti de concordia facta inter dominum Marsicanum Episcopum et Archimandritam Carbonensem.

In nomine domini dei eterni et salvatoris nostri Ihesu Christi anno ab Incarnacione eius millesimo centesimo quinquagesimo nono; et octavo anno regni domini nostri Gulielmi Sicilie et Ytalie gloriosi regis, mense Marcio septima Inditione. Dum in presentia domini Romoaldi dei gratia venerabilis sedis Salernitani Archiepiscopi et domini Marini eiusdem gratia religiosi abbatis monasterii Sancte Trinitatis de Cava essemus nos Petrus pro iudex, et Petrus et Salernus et Gisulfus et Mattheus et Truppoaldus et Guaferus Iudices residentibus ibidem Tancredo domino de Altavilla et Gulielmo domino de Pistileone regalibus iustiariis, existentibus etiam in eadem presentia quibusdam vite monastice viris et de melioribus et sapiencioribus clericis praedicti archiepiscopi et quampluribus aliis inter quos adfuerunt Iohannis venerabilis Marsicanus episcopus et Lucas religiosus archimandrita monasterii Carbonis. ipse archimandrita ab eodem domino archiepiscopo iudicialis sentencie calculo iustitiam sib[i]stulabat de controversia per ipsem archimandritam adversus predictum episcopum Marsicanum regie maiestati [ ] rem sancti Iacobi in pertinenciis castelli Sarconis (1) sita. quam controversiam regia maiestas ipsi d[omino] congrata suis litteris dissiniendam commisit. audita itaque ipsius archima[ndritae]ceptis. et ipsius archimandrite iustam fore peticionem co[ ]m negocium erat ecclesiasticum iuxta quod divino exp[ ] sententia indiciali [t] (the rest is missing).

(1) The Church of St. James of Sarcone is mentioned in a judgment given by Leo Bishop of Grumentum in 1120. He confirmed the jurisdiction over it to Carbone. (See Ughelli: It: Sac: VII. 498). The judgment given names the Church of the Holy Trinity of Sarcone. If the two were not one and the same, they were closely connected. Perhaps one was a chapel of the other. St. James of Sarcone was given up by Carbone (Charter 43) to the use of an oblate who could not speak Greek, in 1265.

XLVI. — 94.

Description: Parchment: Measurement 67 × 32. Double Deed, Latin and Greek, with monochondyle. Barbarous Greek. Accents uncertain. Breathings sometimes as many as three in one word — in the middle as well as at the beginning. Signed by a monochondyle.

Endorsed: (1) Instrumentum Gulielmi Regis Siciliae.
(2) Instrumt: Gulielmi.
(3) .... de ordine S. Basilii sunt sub auctoritatem Mon: Carbonis.

Date: A. D. (?) 1167.
1168.

In Nomine Dei et Salvatoris Nostri Jhu. Xri. Amen.

W, Divina favente clemencia Rex Sicilie ducatus Apulie principatusque capue cum gloriosa matre sua regina Margarita.

Ad nostram spectat beatitudinem dei ecclesias ecclesiarumque ministros protegere eisque cura diligentissima attencius providere, nec solum ab hoste visibili ipsas defendere verum contra invisibilem hostium aciem providencie nostre vallo muroque munire. Nec nostra parum interierit si illius templa regere et gubernare studuerimus cujus munere in regni fastigium ascendimus per quem regnantes regimus et gubernamus. Cum itaque monasteria regni nostri in Sicilia atque Calabria constituta certas regulas beati basilii sub certis archimandritis, nostro interveniente studio grecorum more observare videmus, quedam vero monasteria in subscriptis hedificata provinciis, absque ullo archimandrita velud oves absque pastore indiscrete vivere, passimque vagare cognovimus, ipsa pastoris cura ad ovilem contendentes revocare domnicum statuimus, ut sub certo archimandrita videlicet Bartholemeo venerabili electo suisque posteris carbonense regulam beati basilii serventur, ejusque statuta honeste custodiant.

Presentis itaque nostri privilegii auctoritate predicto archimandrite integram et illibatam potestatem concessimus, ut curam eorundem monasterium provide, sancte et discrete gerens, si quis [abbatibus] seu monachis in eis statutis aliquid indecens contra regulam beati basilii commissum fuerit decenter absque cunctacione emendet quod malum et viciosum est extirpando. Ad solam itaque animarum curam

predicto modo ejus cure comendavimus omnia monasteria grecorum, que manent in territoriis a Salerno et veniunt per Ebolum et Olivetum et Consiam et inde Melfiam sic descendit flumen Aufidum et vadit ad Oliventem et ab Olivente usque ad Bisenellum quod vadit subter montem sulicolum; sic descendit bisenellum ad bradanum; et sicut descendit bradanum ad turrem maris et inde per maritimam per maritimam usque ad crucem Orzeoli [1] et sic itur per terram que fut Alexandri Clerimontis absque cassano, et sic itur per vallem layni [2] et descendit ad bellum videre et inde revertitur per maritimam maritimam et vadit usque Salernum. Sic tamen ut quicquid iuris in monasteriis in predictis tenementis sitis seu Archepiscopis aut episcopis, comitibus, baronibus aut quibuslibet subjectis nostris pertinuit in nullo minuatur, si sic huc usque fuit nobis illis integre et illibata servetur, nec sub pretextu nostre ordinacionis in qualibet commutetur. Ad hujus autem ordinacionis nostre memoriam firmamentum presens scriptum per manus nostri notarii scribi et nostro cereo sigillo sigillari fecimus.

Anno Mense Indictione superscriptis.

γουλιελμοσ [3] ἐν τῶ θεῶ εὐσεβησ κραταιὸσ ρὶξ

κἀτὰ τὸν ἰαννουαρ(ιου) μηνά τῆσ ιν̂ ᾶ εισ τὴν ζ̂ τὴν δϊἀτρίβην ποϊοῦμένου τοῦ κράτ(ουσ) μου ἐν τῆ μεγάλόπόλει μεσίνησ, καὶ ἐν πάσει εἰρείνη ⟨πάσῃ εἰρήνῃ⟩ καὶ γαλήνη τῆ δυναμή τοῦ πάντὸδυνάμου θῦ διἀτειρουμένου, εἰσ ἐνθήμησιν αὐτοῦ καὶ φρόντηδ(α) ἦλθε περὶ τὴσ διἀγωγ(ῆσ) τῶν μὸναχὸϊκῶν ⟨μοναχικῶν⟩ μῶνῶν τῶν ἐπῖ τὴν πούλλαν ⟨ἀπούλιαν⟩, τοῦ τύπῶσαι ἐπα(νώ) αὐτων̂ ποίμέναϲ, ἤτοὶ ἀρχϊμἀνδρίτα(ϛ) καθὅτι ϛ̀ ἐπὶ τὴν σϊκελεἀν καὶ καλάβρ(αν) ετὕπωσα, ὠσ οἰδόσ το κράτημα ὅτι ἐστὴν σύμφερ(ον) καὶ ψὑχῆσ καὶ σώματοσ. καὶ γἀρ ἀφ' οῦ

(1) Oriolo.

(2) Laini.

(3) In 1167 William and Margaret, his mother, also granted a charter to the Abbey of St. Saviour of Messina. (Vat: Lat: 8201, fol. II). The subscription runs: Data Mesane per manus Stephani Panormitani ecclesiae electi et Regis Cancellari anno dominice incarnationis Mille Centesimo Sexagesimo Septimo mense Martii, indictionis prime.

καὶ ετύπωθῆσαν οἱ τοιαῦται ἀρχῖμάνδρίται δϊωρθῶθησαν αἱ μῶναῖ· καὶ τα μέτοχ(ια) μοναχῖκοῖσ ⟨μοναχικῆσ⟩ πολ(ί)τήας ⟨πολιτείασ⟩, ς καθόν τρόπ(ον) ετῦπωσεν ὁ μεγάσ βασιλόσ, πόσωσ μαλλόν ἐν τουτοῖσ τοῖσ ἔχ(ου)σιν τὴν μεν πολ(ι)τηάν ⟨πολιτείαν⟩ γρέκον· τὴν δε δίαλεκτον λα-τϊνον· προγνουσ δὲ τὸ κράτοσ μου, ὅτι ἀρεστον ἐστιν τῶ θῶ, ς εὐαπό- δεκτον τοῦτω τὸ καὶ εἰσ νοῦν ς ἐνθῦμησιν αὐτοῦ φέρων τε, ἐκλέξατο σὲ τὸν βαρθολόμαίων. καὶ ἡγούμενόν μόνῆσ τοῦ καρβούνη. καὶ ετῦ-πῶσα τοῦ εἶνε σαι ⟨εἶναι σε⟩ ἀρχϊμανδρίτ(α) επϊ τῶν τϊοῦτων μόνων, τῶν ἐν τῆ διάκρατήσ(ει) κάτοτ(ε)ρ(ω) διληθ(η)σῶμένοι τοῦ επῖμελεῖσθαι καὶ προσεχ(ειν) τῆ ἐν αὐτῶ προέστάτ(η) ⟨προστάτη for προστασία⟩ καὶ μόνάχοῖσ, καὶ κάτορθώσαι καὶ ἐξετάσε ακριβῶσ τὴν τουτῶν πόλῆτεῖάν καὶ διάγώγ(ην). ς ἐγκώπτην πάσαν συνήθησάν· μῖ ⟨(?) συνήθειαν· μη⟩ ενδεχώμένοι ἐκ παντ(οσ) πρῶσωπ(ου) καὶ διωρθ(οῦν) τουσ κἀνώνασ. ς ὁδιγ(ειν) ⟨ὁδηγεῖν⟩ αὐτοὺσ τὰ προσ σριαν πάντ(ά) τῶν ψυχῶν αὐτῶν, ὡσ ὁ μεγάσ βασιλόσ παραγέλλει, ς νοῦθέτῆ εν τοῖσ κανόνοισ αυτ(οῦ). ὁ δὲ περιορϊσμοσ τῶν τηούτων μονῶν ἀπέντεῦθεν ἀρχεται, ἀπὸ τοὺ σαλέρνου ἀχρί τὴν εὐοῦλον καὶ ἄχρι τοῦ ληβτ καὶ κονσου, καὶ απέν-τευθεν, εισ τὴν μέλφην ὡσ κατέρχεται ὁ ποτάμοσ τοῦ οφρ[ιδ] ς ἀπ-έρχεται εισ τ(ον) ολῖβετ(ον) καὶ ἄχρι του βασεν[ελλου] τοῦ διερχώμενου ὑπὸ κάτω τοὺ μουντ σϊρικορου· ς ὡσ κατέρχεται ὁ ποταμὸσ οὐτοσ ἄχρι του βράδανου ς ἀπέντευθεν, κατερχεται εἰσ τὴν τοῦρνην ὁμφρὲ. κάκειθεν τὴν θάλασσαν θάλασσαν ἀχρι τοῦ στ(αύ)ρου τοῦ ῥουζουλ(ού) ς ἐκειθεν απερχεται ἀκρι τὴσ χώρασ τῆσ οὔσησ ἀλεξάνδρ(ου) κλερεμουντ(ησ), ἄνευ τοῦ κἀσσάνου· ς εἰσερχεται εἰσ τ(ην) βαθ(είαν) λαϊνου ς ἀπόσῶζη ἄχρι τοῦ βελλβήδρ(ού) ς ἀπέντευθὲν ἀπερχεται τὴν θάλάσσαν θάλασσαν ἀχρὶ τὴσ σαλέρνου ὅθεν ἡ ἔνάρξη ς συνκλίει. ἐν τουτ(οῖσ) δε τοῖσ ορῶθεσιν κἐλευῆ τὸ κρατ(οσ)μ(ου) του μῖ εστη τολμ(ηροσ) ἀρχϊεπίσκοπ(οσ), ἢ επίσκοπ(οσ) ἢ ετερροσ ⟨ἕτεροσ⟩ ἢ ἁπλωσ μεγ(αλοσ) ἢ μϊκροσ ὁ θελ(έι) παρακροῦσαι τὴν κέλευσιν τοῦ κράτούσ μου ὁμίοσ ⟨ὁμοίωσ⟩ καὶ οἳ ετεροι ἀρχϊμανδριται· μὴδεῖσ φάνῆ ὀθελ(ων) δέξάσθαι ἕνα καὶ μὅνων μὸναχόν

ἀπὸ ταὐτ(ησ) τ(ῆσ) ἐνὸρι(ασ) τὸ αυτ(ὸ) καὶ οὗτοσ ποίἠν ἐν τοῖσ ἡμετερόισ, τά δὲ τἠαυτα μ[οναστηρια] ς μετό(χια) ἥτει ἀν ς ἐστὶν συνή(ορά). αὐτὸν τελ(εῖ) τὸ κράτ(οσ) μου· ἥτε αρχἰἔπίσκοπ(οι) ἥ επισκοπ(οι) ἐπιμενέιν ἐπ ἄυτῶ α[ ]σϊν δίκαιον τελλείν ἐν αὐτώ ς μἠ ελαττωνἠν. πρὸσ δὲ περϊσσωτεραν πιστεύσιν ς ἀσφαλ(ῆ) βεβαιώσιν τῶν ε[ντυγ]χανώντ(ων) (?) ἐπὶη$^{\mu}$ ⟨ἐποιοῦμεν⟩. τὸ παρὸν ἔνταλμ(α) γρα(φεν) καὶ κῦρωθεν τῆ διακυρῶ βουλλ(η).

μη(νη) καὶ ιν. τοῖσ προγεγραμμένοισ.

Data in urbe felici Messine per manus nostri dilecti Cancelarii Ricardi Siracusani electi, Mathei notarii et familiaris ([1]) Anno dominice Incarnationis Milesimo Centesimo Sexagesimo Septimo · m. Januarii Indic prime, Regni autem Dom: n. Gulielmi dī grā regis Sicul ducatus Apulie Principatus Capue anno secondo feliciter. Amen.

([1]) *Ricardus electus Siracusanus.* cf. Chal: II. 312-313. Thos. of Cant. Ep. Migne, P. L. I. 190. 624-626.

Pirro, Sicilia Sac. I. 40. « Ricardus Palmerus anglius, acri judicio vir praeclarus Gulielmo I et II Regibus fuit a consiliis et cancellarius ».

Richard Palmer, bishop-elect of Syracuse, was an Englishman by origin, a friend of Thomas à Becket, and high in the favour of William I on account of the part he played in the conspiracy of Maion against the life of the king. He and Mathew d'Agello practically ruled the Kingdom during the last years of William's life, from 1161-1166.

William recommended his widow Margaret to retain his faithful servants around her and his young son, but this advice was only partly carried out.

Mathew d'Agello was the son of a native of Salerno, Nicholas, and for this reason he pleaded successfully against the harsh treatment which William I proposed to meet out to the city for its share in the rebellion against him. Of his two brothers, one became Abbot of Venosa, and the other Bishop of Catania. Mathew was brought up from his boyhood at the Court. He directed all his energies, after the death of William I, to arriving at the post of Chancellor of the Kingdom.

Notarius et familiaris. cf. Chalandon II. 631 sq. According to Chalandon, the « Familiares » were the members of the Curia (under the early Norman rulers of Sicily an heterogeneous assembly), whom the king singled out as his own peculiar advisors. Richard Palmer and Mathew d'Agello were such to William I in the later years of his reign.

In the month of January, in the ist Indiction on the 6th day, while I the mighty King abode in the great city of Messina, preserved in all peace and tranquility by the power of the allpowerful God, I took thought concerning the way of life of the monasteries of Apulia, to place over them Pastors or Archimandrites, as in Sicily and Calabria I had done as knowing that this rule is good both for soul aod body.

And from the time when such Archimandrites were appointed, the monasteries and monastic cells have been amended according to the manner which great Basil decreed, especially those which have the Greek rite and the Latin speech.

Wherefore I knowing that this was acceptable to God and, at the same time, wise and reasonable, chose thee, Bartholemew the Hegoumenos of the Monastery of Carbone, and ordained that thou shouldst be Archimandrite in the districts enumerated below, to care for and protect and order them and to examine well their way of life; to rebuke every evil habit and having respect for no man, to restore the Rule and to lead them to seek in all things their souls, salvation as the great Basil lays down and exhorts in his Rule.

(The rest of the Greek Deed which describes the boundaries of the authority of Carbone, is identical with the Latin) (*).

(*) After the description of the boundaries the deed reads as follows: — (line 35) Within these boundaries it is my command that no archbishop or bishop or any other, great or small, shall be bold enough to put aside my command, likewise the other archimandrites. Let no-one be willing to receive even one monk from within these confines; and the same in our confines as regards such monasteries and monastic properties even though they be contiguous.

Such is my command that archbishops and bishops abide by this [?] to accomplish what is just and not to detract from it. And for the greater confidence and security of those who are to come we have made this written decree and sealed it with the waxen seal.

XLVI[a]. — 11.

Description: Written on parchment. Measures 23 × 23.

Endorsed: de furno dato ecle Sce Salvatoris in Civ: Sophie.

Date: A. D. 1168.

Anno Incarnacionis Domini Nostri Ihu XRI
M. C LXVIII. Indicione prima XIII die [ ] mense Septembris. Regante dei gratia inclitissimo domino nostro Gulielmo rege Sicilie ducatus pulie principatus capue. Ego dominus Ricardus de Sancta Sophia mea bona voluntate atque con[ ] meorum filiorum landi videlicet et Rogerii do atque concedo tibi domine Marie venerabili abesse monasterii Sancti Salvatoris tuisque successoribus quidam furnum cum sua domo, que est in villa Sancte Sophie in burgo qui dicitur Sancte Marie. versus orientem contingit domum cophonis filii Simeonis; versus meridiem contingit domum bardonis de Malearo. versus occidentem viam publicam que descendit ad flumen. versus septentrionem domum Roberti [ ] coniungit se priori fini. ad honorem Sancti Salvatoris monasterii, ad utilitatem [ ]ade sancte marie de perno eiusdem obediencię. pro reddencione patris animarum et matris mee, et pro remissione peccatorum meorum, atque salute filiorum meorum, Landolfi silicet et rogerii. necnon et pro universorum meorum consaguinitate propinquorum.

† Ego dominus Ricardus de Sancta Sophia
hac † manibus meis facta hoc quid
legitur corroboro.
† Ego Landolfus domini Ricardi filius hac cruce corroboro
† Ego Rogerius domini Riccardi filius hac cruce confirmo
† Ego Guilielmus filius iohnis de labella testis
† Ego gibellus miles testis
† Ego Guamariis Miles de labella testis

XLVII. — 108.

Description: This Deed is written on irregular parchment. Measures 49 1/2 × 20 cms at the top, 49 1/2 × 10 cms at the bottom. The handwriting is not clear. There are many ligatures, and Latin words are introduced into the Greek.

Date: ? 1169.

† τῶ μαΐω μηνὶ τῆσ $\overline{\beta}$ ινδ τῆ προστάξη τῶν μεγαλών κριτῶν βαθείασ σίγνου. λέγω δὴ κυρ(οῦ) γουλιελμ(ου) περιγρίνου καὶ κυροῦ ρω$^{\pi(\text{ερ})\tau(\text{ου})}$ καμβρϊλίνγγ(ου), ἐγὼ ὁ ἀρχιμανδ(ρι)τ(ησ) τοῦ καρβ(ουνη) βαρθολ(ομαιοσ) δρωθεσμίαν ἔδωκα ἤτοι ἐθέμιν ⟨ἐθέμην⟩ τοῦ ποιῆσαι δίκαιον τῶ κυρῶ πέτρ(ω) τησ καλαβρὰσ ς τοῖσ $\overline{\text{ἀνοισ}}$ αὐτοῦ, ἐξ ἐμου καὶ ἐκ τῶν ἐμων $\overline{\text{ἀνων}}$. ἐξ ὧν ἔμελλε, ἐξετάζειν ἢ ἀγωγὴν ποιειν ἐπ ἐμού τε καὶ τῶν $\overline{\text{ἀνων}}$ τῆσ ἐκκλη(σιασ), ἐκ τοῦ φαιδ(ου) [ε] ὅνπερ κρατῆ ἡ εκκλη(σια), εἰσ τὴν χώραν τῆσ [κὰ]λαβρὰσ, ἔκ τε αμπελίων ς χωραφίων καὶ ἑτέρων διακρατήσεων. δι' οὗ ὡσ ἤρικα κατα τὴν πρόσταξην ἥνπερ παρα τῆσ κόρτησ τῶν μέγαλων κριτῶν ἀνελάβομεν, ς τὴν ὀνο-

In the month of May of the second Indiction, by the command of the great judges of the valley of the Sinni, that is the Lord William Pelegrinus and the Lord Robert of Cambrilingos, I, Bartholemew the Archimandrite of Carbone gave, that is I proposed, a fixing of the boundary, that justice might be done to the Lord Peter of Calavra and his men by me and my men. Whereupon it was his intention (? duty) to open an enquiry or to enter a protest (i. e. bring an action) against me and my men of the church about the fief which the church holds in the land of Calavra as well as about the vineyards and farms and other properties. Wherefore, as I said, according to the mandate which I received from the judges of the Great Court we came, at the

(1) No year is given in this deed but the Istoria Carbonensis gives the date as 1169. Bartholemew called the Blessed was abbot from 1167 to 1174.

μαστὴν ἡμέραν ς τᾶχ(θεντα) τόπον. ἤγουν εἰσ τασ ἰή μαΐου τῆσ προγραφήσησ ινδ ς εἰσ τὸν ἅγιον κατάλδον (1) ἤλθαμεν αμφώτερα μέρη, ὅτε κῦρ πετρῶσ συν τοῖσ φιλ(οισ) ς ἄνοισ αὐτοῦ ς ἐγὼ συν τοῖσ φίλοισ ς τ(οῖσ) ἄνοισ τῆσ ἐκκλη(σιασ). ς συνἀθροισθέντων αμφωτέ(ρων) ἡμῶν, † αὖθησ ἦλθεν ἐνωπ(ιον) ἡμῶν πάντων ὁ κώνστ(ασ) κασσήρησ ἄνοσ τοῦ κῦρ πετρ(ού) ς κατ᾽ εμοῦ ἐνεκάλεσαν λέγον, βούλομ(αι) δίκαιον ἐκ τοὺ ἀρχιμανδρι(του) ὅτι εἶχον ἀμπελών(α) εἰσ το κρατόσ τῆσ καλαβρὰσ (2) εἰσ τὴν τοποθεσ(ίαν) τοῦ καστελλιώνι ἐξ ὃν καὶ γουαρέντην (g) ἔχω ς τα νὺν κρατῆ αὐτὸν ὁ ἀρχιμανδρί(τησ) † ς ἐκ τοῦ μέρουσ τοῦ ἀρχιμανδριτ(ου) δια τοῦ ἀντιστωμου ἀπεκριναt(ο) ἤτοι νϊκολ(άοσ) υἱὸσ γουίδου, τούτον τὸν ἀμπελώνα κρατῆ ἡ ἐγκλη(σια) ὡσ οἶκοι(ον) ⟨? οἰκεῖον⟩, δίκαιον αὐτῆσ φαιδ(όν) (g). ς ἐκρινεν ἡ κορτ(ή). εἰ μὲν ἐδύνατο συσθήναι ὁ προλεχθὴσ κώνστα(σ) καθῶσ προεῖπεν δια τὸν γουρέντην (g) αὐτοῦ ς ποιεῖν ὁ αὐτοῦ γουαρέντησ (g) ὡσ στερεὸσ ς ἄδολοσ, τοῦ ἔχειν αὐτὸσ ὁ ρηθ(εὶσ) κωνστ(άσ) τὸν ἀμπελώνα † θάττον δὲ ἀνθέστικεν

appointed time and place, namely on the 11th day of May of the aforesaid Indiction, which is the day of St Cataldus, both sides, that is the Lord Peter with his friends and his men and I with my friends and the men of the church, with many partisans on both sides. Straightway there came before us all, Constans Cassires a vassel of the Lord Peter and made an accusation against me: "I wish for justice, he said from the Archimandrite, because I had a vineyard in the territory of Calavra in the place called Castilione of which fact also I have a surety. This vineyard the Archimandrite now holds".

And from the side of the Archimandrite, he (i. e. the Archimandrite) made answer by his spokesman, that is Nicolas the son of Guido: "This vineyard is held of the church by right as its own fief". Then the Court decreed that if the aforesaid Constans were able, as he said to substantiate his claim by his surety, he, the aforesaid Constans surely and without guile held the vineyard.

(1) St Cataldus the second Bishop of Taranto was an Irishman. See Ughelli, It Sacr: IX 119 and Bollandist A.S.S. May 10th.

(2) Calabra, i. e. Calavra now a small village below Carbone.

ἀλδιπρανδ(ον) τὸν καβαλλαρ(ίον) ὡσ γουαρέντην (g) ς̀ ἐμφανεντα τὸν ἀλδιπρανδ(ον) ἐνωπ(ιον) τῶν βαρούνων ς̀ τῶν κριτῶν τῶν ὄντων ἐν τη κορτῆ· ἐπερὼτισαν αὐτὸν, ἦ ἀληθωσ γουαρέντ(ησ) τοῦ κωνστ(ου) ἐκ τοῦ προλεχθέντ(οσ) ἀμπέλ(ώνοσ) ὑπηρχ(έν) † ς̀ αὐτὸσ ὁ αλδίπρανδοσ ἀπεκρινατο· καὶ γουαρέντησ (g) αὐτοῦ εἰμὶ ἐγὼ. ς̀ εἶπεν αὐτῶ ἡ κόρτή δοὺσ γουἀδίαν (g) ποιήσαι ὥστερεὸσ (1) γουαρεντ(ησ). ς̀ ὁ αλδ(ιπρανδοσ) ἀντεῖπεν· τούτον οὐ ποιῶ· ἀλλ εγὼ ἔχω χαρτ(ιον) τὸ πῶσ ἡγώρευ(σα) αὐτὸν, τὸν ἀμπελωνα † καὶ ἡ κορτ(η) εἶπεν πρὸσ αὐτὸν· δείξαι χαρτ(ιον) † ς̀ ὁ ἀλδιπρανδ(οσ) τὸ μὲν δεῖξαι τὸ χαρτ(ιον) δυκνυω ⟨δεικνύω⟩ αὐτὸν· το δὲ δοῦναι αὐτὸν εἰσ χείρασ τινὸσ τοῦ ἀναγνῶναι αὐτον τούτο οὗ στεργ(ων) εἰμὶ τοῦ ἀνἀγιγνωσκειν αὐτὸν ἡ ἡμετεροσ νοτ(αριοσ) νικόλ(αοσ) τῆσ καλαβρὰσ. τούτον ἐπι πολὺ ζητούντεσ τὸ χαρτ(ίον) οἱ ἐν τῆ κόρτ(η) ἄρχουντεσ ς̀ κρϊταὶ τοῦ αναγνώσε αὐτὸν, φανερῶσ καθῶσ δίκαἰον ἔστιν. ς̀ αὐτὸσ ὁ ἀλδ(ι)πράνδ(οσ) ἐν οὐδενὶ, βουλ(ομενοσ) δούναι τὸ χαρτ(ίον) τοῦ ἀναγνών(αι) αὐτὸν οἱ ἐν τῆ κορτ(η) ὄντεσ, ἐμηνεν οὕτοσ ⟨οὕτωσ⟩ ἀργὴ ἡ προλεγομένη ὑπόθ(εσισ) †. ὁμοι(ωσ) ἔνεκαλει

Immediately then he produced Aldiprandos the Caballarios as surety, and when Aldiprandos appeared before the Barons and Judges who were in the Court they asked him if he were in truth the surety of Constans in the matter of the aforesaid vineyard, and Aldiprandos answered: "Certainly I am his surety: and the Court answered": "Give a pledge that thou art a genuine surety". Then Aldiprandos answered them: "This I cannot do, but I have a deed which states how I bought the vineyard". And the Court said that the deed must be produced before it. Then said Aldiprandos: "As to showing the deed, I will show it, but as to giving it up to anyone to read, I am not willing that anyone except our notary, Nicolas of Calavra should read it". The Judges and Magistrates of the Court demanded that it should be openly read as was just but Aldiprandos being willing to give the deed to no-one so that those who were in the Court should read it the aforesaid case remained unproven.

(1) ὥστερεοσ = (?) ὡς στερεός.

ὁ πρεσβ(υτεροσ) ρόπ(ερτοσ) τῆσ καλαβρὰσ λέγων· βουλομαι δίκαιον ἐκ τὸν ἀρχ(ιμανδριτην) ὅτι αὐτοσ κρατή μου δυῶ πετζία (g) ἀμπελιών. ἃ εμοὶ ἀφιέρωσεν ψυχικὸν αὐτοῦ ὁ βασιλιοσ τοῦ τιμοθ(έου) καθῶσ ἐξ-
45 αυτὴσ χαρτί(α) $\overline{\beta}$ ἔχω. φέρον ς̀ ἐπιχείρασ τα χαρτία αὐτοῦ ἅτινα εὑροντεσ οἱ παρεστικώτεσ ἄρχοντεσ ἐν τῇ κόρτ(η) ς̀ ἀκριβῶσ ἀναγνώσαντεσ ηὗρασιν τὸ μὲν ἓν χαρτ(ίον) οὐκ ὀρθὸν ὀν δε ἐπάγιον ⟨πάγιον⟩ ἀλλα ψευδὴ οἵτοι ⟨ἤτοι⟩ φάλτζη (g)· τὸ ἕτερον κατίντισαν ἐπάγιον. δι᾽ δὺ ἐκρίθ(η) ἡ κορτή τὸν μὲν ἓν πετζ(ιον) τῶν ἀμπελίων ἤγουν τῶν ἀριθμῶν
50 τῶν ῡ ριζῶν ἐξ ὃν ς̀ τὸ χαρτ(ίον) ψευδὴ εὗρον τοῦ ἐμμένειν εἰσ τὰσ χείρασ τῆσ ἐκκλη(σιασ) ἀναμφιβόλωσ, τὸ δὲ ετερον ἤτο τῶν $\overline{\sigma}$ ριζῶν τοῦ κρατεῖν ὁ προλεχθεῖσ πρεσβευ(τεροσ) ρογ(ε)ρ(ιοσ) ς̀ διότι ὑπηρχε ὁ ἀμπελῶν τοῦ βιλλανου (g) τησ ἐκκλη(σιασ), τοῦ στρέφην αὐτὸν ὁ ρη-θεισ πρεσβ(ύτεροσ) τὸ ἐφαρμόζον μέροσ τῆσ μέτρασ τοῦ κρασίου εἰσ
55 τὴν ἐκκλη(σιαν) κατα χρόνον ς̀ ς̀ ἔχειν ἀυτὸν τὸν αμπελῶνα ἀκολύτωσ † μετ αὐτα εἰπον δε ἔ[ ]στον ἐγὼ ὁ ἀρχ[ιμανδριτησ] βαρθ[ο]λ[ομαιοσ]

Likewise the priest Robert of Calabra made a charge saying: I wish for justice against the Archimandrite because he holds by force 2 portions of vineyards which Basil the son of Timotheus left to me as a legacy for the repose of his soul, as I have at this very moment two deeds to prove. These deeds he brought and put into the hands of the Court. And these the magistrates diligently examined and found that one charter was not genuine and valid, but false and a forgery. The other they found to be valid.

Wherefore the Court decided that one portion of the vineyard, namely the one which contained 400 vines, whose deed had been found to be false, should remain in the hands of the church without question. But the other, namely that of 200, should be held by the aforesaid priest Roger. And because the vineyards belonged to a tenant of the church it decreed that the aforesaid Robert should give, in exchange for it, a fitting portion of the measure of wine to the church, when the time of the wine came, and that he should possess the vineyard undisturbed.

Then I, Bartholomew, the Archimandrite, addressed the Lord

πρὸσ τὸν σερε (g) πετρ(ον)· ἴδοὺ δηκνύω σοι κῦρ πέτρε ἡμεὶσ, γαρ ἐνωθ(ε)μ(εθα) σήμερον ἐνταύθα δια πραστάξεωσ τῆσ κορτήσ τῶν μεγάλων κριτῶν βαθ(εοσ) σιγν(ου) λεγω δὴ κυρ(οῦ) γουλ(ιελμου) πελ(εγρινου) ς κυρ(ου) ρωπ(ερ)τ(ου) καμβριλλιγγ(ου) τοῦ εκπληρω(σαι) ς ποιησε σοι 60
δικαιον ἐκ τὴν κραυγὴν (g) ἣν πρὸσ αὐτοὺσ ἐποίησασ ἐκτοσ ὑποθ(έσεωσ) τῶν διακρατήσεων ὧν ἡ ἐκκλ(η)σ(ια) κρατῆ εἰσ τὴν χώραν τῆσ καλαε βρᾶσ. ὅθεν δεικνύω σοι ἐνωπ(ιον) πάντων ὅτι ετοιμοσ εἰμὶ τοῦ ποιῆσ-
σοι δίκαιον κατα την προστα[ξιν] τῶν μεγάλων κριτῶν ἐξ ἐμου ς τῶν
ἀνων μου. τούτον τὸν λόγον πολλάκὶσ πρὸσ τὸν σερε πετρόν εἰπόντοσ 65
μου, αὐτὸσ απεκρὶνατο ἐνωπ(ιον) παντ(ων) ς εἶπεν ἐκ τῆσ ὑποθ[εσεωσ] ταύτησ, οὔτε ἐγῶ οὔτε ἄνοσ ἐμὸσ, τανῦν αναζητει σε οὐ βουλη. ταύτα οὕτωσ ἀκουὸν ⟨ἀκούων⟩ ἐγὼ ὁ προλεχθεισ ἀρχι(μανδριτησ) ἐπεκάλεσα μρ μρ τοὺσ παρεστηκότασ ἐν τῆ κορτῆ βαρουνιούσ ς κρίτασ καὶ ἄρ-
χοντασ λέγω δὴ τὸν κῦρ νϊκολα(ον) τὸν ἀπᾶπᾶ ς τὸν ἀδελφὸν αὐτοῦ 70
κυρὸν κωνσταν ς λεοντ(α) τοῦ ρουσιτ(ασ) ς κῦρ δᾶδ κριτ(ην) τῆσ κόρ-
τ(ησ) ς τὸν νϊκόλαον υἱον γυιδ(ου) τὸν καὶ τῆσ γραφὴσ σκρίπτωρ ς
ἕτερων πλειστων (incomplete)

Peter: Behold I declare to thee Lord Peter that we are come hither today on a mandate of the Judges of the High Court of the valley of the Sinni, Lord William Pelegrinus and Robert Cambrilingos, to fulfil and do complete justice in the matter of this complaint which you have made against us in the matter of the possessions which the church has in the land of Calavra. Whence I show to thee before all that I am ready to do justice according to the command of the Judges, both for myself and my vassals. When I had repeated this speech several times Lord Peter himself answered me before them all and said: In this matter, neither I nor my vassals will make any more demands on you.

This when I had heard, I the aforesaid Archimandrite summoned as witnesses those present in the Court, the Barons and Judges and nobles, I mean the Lord Nicholas the Archpriest, and his brother the Lord Constans, and Leo of Rusita, and the Lord David judge of the Court, and Nicolas son of Guido, the writer of this deed and many others.....

XLVIII. — 26.

Description: Written on parchment. Measures 39 × 20 cms. The m.s is much damaged and defaced.

Date: A. D. 1170.

Signum manus mee Alaynii Alaniani anno dominice incarnacionis millesimo centesimo septuagesimo mense februarii indicione tertia. Ego quidem iam dictus Alaynius qui et sancte et vivifice crucis mea propria manu expressi. presentia baronum militum iudicium ac proborum hominum testium subscriptorum. fateor me propter amorem dei et animam patris mei. cuius corpus in cimeterio beati sancti elie carbonum iacet. et confrater conventus ipsius ecclesie extitit, et pro animam (sic) matris mee omniumque meorum parentum et meam. Offero ad ecclesiam praedictam beatissimi sancti elie carbonum quamdam meam terram in territorio Sinesii [ ] que dicitur in terra de Sellario. bona mea et sincera voluntate. cuius dicimus fines: ab oriente est terra de Franco agresti: ab occidente est terra Kuri Spadari: a meridie est via publica: a septentrione est terra presbyteri Gabrielis. et vertit in pronominatos fines. Infra hos predictos fines inclusam illam offero sic ut iam dictum est, ut illam habeat et possideat omni futuro tempore, et de ea vel in ea faciat quicquid voluerit, sine mei meorumque heredum contrarietate et requisicione omnium hominum. quam declaramus offerre ad[supradictam] ecclesiam, et honestissimo archimandrite eiusdem [?] omnibusque eius successoribus. Quod si ego vel mei heredes, hoc non defensaverimus vel per causacionem vel per legem intervenerimus, obligo me meosque heredes [componere] regales XXXVI et praedicta offertio semper stabilis ac firma permaneat. Scripta per manum Regalis notarii qui interfuit mense et indictione pretitulata

✠ Ego Barionas Iudex Sinesii testis sum.
✠ Signum manus mee Stephani peregrini testis sum.
† Ego Basilius presbyteri gregorii testis sum.
† Ego Gulielmus barberius testis sum.
✠ Ego Wilelmus osecurt testis sum.
† Ego Ricardus de Noe testis sum.
† Ego papa donatus de ierinu testis sum.

XLIX. — 95.

Description: Parchment in good condition, well written by a notary of Taranto. Measures 36 × 18 cms.

Endorsed on the back:
τοῦ ἁγιου βαρθολομαιου τῆσ ταραντήσ .. διὰ
ερίπιον
ἀσφαλεια βασιλειου γαμβρου ἀλβαβηρασ
περὶ τοῦ λιβανου .
Donatio [monasterio | case vicine
St Bartholomeo.

Date: A. M. 6679.
A. D. 1171.

σίγνον † χειρὸ(σ) βασιλείου
γαμβροῦ ἀλβαβήρασ

ἐν ὀνόματ(ι) τοῦ πρσ καὶ τοῦ υἱοῦ ς τοῦ ἁγίου πνσ. ὁ προγεγραμμένοσ βασίλειοσ, ὁ τὸν τίμιον καὶ ζωοποιὸν στρον ἄνευ τοῦ ὀνόματοσ οἰκειοχειρώσ προτάξασ, τὸ παρὸν τῆσ ἀσφαλείασ ἔγγραφον πρὸσ σὲ διονύσιον ἱερομονάζοντα τῆσ ἐκκλησίασ τοῦ ἁγίου βαρθολομαίου μετοχίον τῆσ μονῆσ τῶν καρβούνων καὶ προσ ἅπαν τὸ μέροσ τῆσ εἰρημενῆσ μονησ τῶν καρβούνων καὶ τῆσ κατὰ σὲ ἐκκλησίασ τοῦ ἁγίου βαρβολομαίου ς πρὸσ τουσ διαδόχουσ σου οὕτωσ εὐθελουσίωσ ὑπεκτίθημαι· ἐπειδὴ ἠγόρασα παρὰ σοῦ ἐρείπιον ἓν εἰσ

The sign of Basil the son-in-law of Albabera.

In the name of the Father and of the Son and of the Holy Ghost. I, the aforesaid Basil having made the sign of the venerable and life-giving cross without my name, by my own hand, this present guarantee I give of my own will to thee Dionysius priest and monk of the church of St. Bartholomew, a dependency of the monastery of Carbone, to all who belong to the said monastery and to the church of St. Bartholomew which is under thee, and to thy successors. Since I have bought from thee a ruined house in the neighbourhood of

τὴν γειτονίαν τοῦ ἁγίου βαρθολομαίου καὶ ἐγγιστα καὶ πρὸς ἀνατολὴν τοῦ δσπητίου μου τοῦ ἐκ τοῦ μέρους τῆσ γυναικόσ μου θελήσει ς ἀρεσκέια τοῦ ἡγουμενόυ σου καὶ ἀρχιμανδρίτου τῶν καρβούνων κυροῦ βαρθολομαίου, ἐστοίχησα καὶ συνεφώνησα σοι δοῦναι κατ᾽ ἔτοσ τῆ μονῆ ὑπὲρ τοῦ τοιούτου ἐρειπίου πρὸσ ἀναγνωρισμὸν τῆσ μονῆσ λίτραν μίαν λιβάνου. καὶ διὰ τοῦτο ἀσφαλίζομαι πρὸσ σὲ καὶ πρὸσ ἅπαν τὸ μέροσ τῆσ μονῆσ τῶν καρβούνων καὶ τῆσ ἐκκλησίασ τοῦ ἁγίου βαρθολομαίου μετοχίου αὐτῆσ καὶ πρὸσ τοὺσ διαδόχουσ σου. ὡσ εἴγε ὀψέποτε ἐγὼ ἢ κληρονόμοι μου οὐ θελήσομεν δουλεῦσαι ὑπὲρ τοῦ δηλωθέντο(σ) ἐρειπίου κατ᾽ ἔτοσ κατὰ τὴν ἑορτὴν τῆσ χῦ γεννήσεωσ ἐν τῆ μονῆ τῶν καρβούνων καὶ τῆ ἐκκλησια τοῦ ἁγίου βαρθολομαίου μετοχίω αὐτῆσ καὶ σοὶ καὶ τοῖσ διαδόχοισ σου μίαν λίτραν λιβάνου ἵνα παντὶ τῶ μέρει τῆσ μονῆσ τῶν καρβούνων ς τῆσ ἐκκλησίασ ἁγίου βαρθολομαίου νομισ́ματα ῥηγάτα πέντε καταβάλωμεν· ς τῶ δημοσίω τοσαῦτα ἕτερα· διὰ τὸ οὕτωσ ἀρεσθηνᾶι ἐμὲ φυλάττοντα μετὰ ταῦτα τὸ παρὸν τῆσ ἀσφαλείασ ἔγγραφον ὀχυρὸν εσ ἀεί ὅπερ ἐγραφ́η ἐξωσ́ει ἐμοῦ χειρὶ στεφα-

St. Bartholomew and very near it, towards the east of my house which is part of my wife's portion, with the will and consent of the Abbot and the Archimandrite of Carbone the Lord Bartholomew, I have agreed and consented to give each year to the monastery for this ruined house as an acknowledgement to the monastery one pound of incense, and hereby I guarantee to thee and to all who belong to the monastery of Carbone and to the church of St. Bartholomew its dependency and to thy descendents; so that if at any future time I or my descendents are not willing to pay the due for the aforesaid house yearly at the Feast of the Nativity of our Lord in the monastery of Carbone and the church of St. Bartholomew its dependency and to thee and thy descendents one pound of incense, then to the monastery of Carbone and to the church of St. Bartholomew we shall be liable for 5 golden numismata and the same amount to the public treasury. Therefore that I may always keep in this matter the agreement of this present instrument unbroken for ever, this deed was drawn

νίτζη ταβουλλαρ(ιου) ταράντ(ησ) καὶ υἱοῦ πέτρου· μηνὶ μαΐω εἰσ τον' ινδ δ. ἔτουσ ,ςχοθ παρουσία τῶν ὑπογραφεντών μαρτύρων

† κωνσταντῖνοσ ὁ τοῦ νικολάου υἱὸσ
μαρτυρῶν ὑπέγραψα οἰκεία χειρί
† πετροσ υἱοσ φαλκοὺ μαρτυρῶν ὑπέγραψα
οἰκεί(α) χειρί
ρικκαρδοσ υιοσ νικηφορου ματυρων υπεγραψα

up at my request by Stephen, Tabularius of Taranto, and son of Peter, in the month of May of the 4th Indiction in the year 6679 in the presence of the witnesses who are subscribed.

I CONSTANTINE son of NICOLAS sign as witness with my own hand.
I PETER son of FALC sign as witness with my own hand.
I RICHARD son of NICEPHOROS sign as witness.

L. — 42.

Description: Written on parchment in minuscule. Well preserved. Many contractions. Measures 48 × 30 cms.

Endorsed: τοῦ ἁγιου σιμαιου τῆσ βάρεος. No. 80.

Date: A. D. 1171.

([1]) Dominice Incarnationis Anno millesimo centesimo septuagesimo primo. Regni autem domini nostri Gulielmi victoriosi regis Sicilie ducatus Apulie principatus Capue anno sexto die septimo mensis Decembris quarte Indictionis. Ego Urso sacerdos et abbas licet immeritus ecclesie sancti simeonis que de Scutellis vocatur et est obediens [et] subiecta barensis archepiscopatus declaro, quia pertinet eidem sancte mee ecclesie una domus orreata cum eadem sancta ecclesia coniuncta. Que videlicet domus quia parum et fere nullum nobis praestat ecclesiasticum necessarium duxi illam Iohanni nauclero filio domini Retini barensis tradere et vicariare. Et recepi ab illo ex inde in vicaria alias res mobiles que magis utiles et necessarie sunt eidem nostre sancte ecclesie. Ordine tamen et ratione subiunctis. unde colloquium habui cum quampluribus civibus Bari sapientibus. Qui quidem satis utile et honestum tale negotium eidem nostre sancte ecclesie cognoverunt unanimiter illud michi facere mandaverunt. Qua propter rogavimus dominum Iohannem Macciacotam regalem barensem discretum iudicem ut eidem nostro facto interesset. Et continuo ante eiusdem domini iudicis presentiam et aliorum bonorum et nobilium hominum subscriptorum testium quibus tam predicta quam subscripta nota facta sunt omnia. Ego qui Urso sacerdos et abbas bona mea voluntate una cum Kiri Sectano Calabrensi meo advocato per festucam dedi tradidi et vicariavi eidem predicto Iohanni nauclero totam et integram prescriptam domum orreatam. Que videlicet domus his [finibus] ambitur. A prima orientis parte est altera domus ipsius ecclesie. A secunda meridei parte est ipsa sancta ecclesia; a tertia parte occidentis est claustrum ipsius ecclesie. A quarta denique septentrionis parte est domus et pa-

([1]) Compare with this Charter *Chron*: *Carbonense* which says that in 1105 Elias, Archbishop of Bari gave the Church of St. Simeon outside the Walls to his Greek priest. cf. also Charter 12. There is no mention of this in the Cod: Diplom: Bar:

learia (1) Meliciacce de Ieronimo. Infra hos siquidem fines dedi tradidi et vicariavi coram presentia predicti domini iudicis et subscriptorum testium cum iamdicto meo advocato eidem predicto Iohanni nauclero totam et integram praesignatam domum orreatam una scilicet cum inferioribus et superioribus suis parietibus lignamine, tectumine et guttis suis transitibus et exitibus suis atque cum ascensu et descensu suo per scalas pertinentes et cum omnibus intra se habitis et contentis sibique pertinentibus et cum omnibus pertinentiis suis. Et pro h[uius] presentis dationis traditionis et vicariationis confirmatione nunc de presenti recepi ex inde ab eodem predicto Iohanne de Retina in vicaria cum predicto meo advocato (2) octo libros ecclesiasticos gragis (sic) litteris scriptos. Qui omnes valde sunt necessarii eidem sancte mee ecclesie, tamen ut inde meliorata sit haec nostra vicariatio dedit et adiunxit michi causa meliorationis ad opus et utilitatem praedicte sancte ecclesie suscipere cum iamdicto meo advocato duas uncias aureorum tarenorum bonorum Siciliae. In ea ratione ut a presenti die unanima haec praedicta datio traditio et vicariatio cum suis omnibus pertinentiis qualiter prelegitur transacta sit in potestate et dominio eiusdem praedicti Iohanis de Retina et eius heredum habendi dividendi possidendi et omnia in ea et de ea faciendi ut eorum fuerit voluntas, sine mea et de meis posteris abbatibus prioribus rectoribus requisitione et contrarietate et de omnibus hominibus. Ego et mei successores defensores inde eis simus ab omni nostro et eiusdem sancte ecclesie debito servitio et relegatione et ab omni huius modi persona que eos inde querere vel molestare seu calumniare presumpserit quotiescunque ut quieto iure et sine omni dapmno atque impedimento semper ex inde maneant omni parte securi. Super hoc, autem, ego qui sum Urso sacerdos et abbas bona mea voluntate una cum iamdicto meo advocato ante ipsum dominum iudicem et subscriptos testes Guadiam (3) et me ipsum mediatorem eidem praedicto Iohanni de Retina dedi eo tamen ut ego et mei posteri, Abbates, priores et eiusdem ecclesie Rectores maneamus et stemmus semper in hac

(1) See Codice Diplom: Barese. Deeds 11. 17. 20. 39. — for varietes of this word.

(2) *line 13: Recepi ... octo libros ecclesiasticos gragis litteris scriptos.* cf. Trinchera, 93, where it is recorded that St. Angelo de Battipede (cf. Diploma of Henry VI and Constance — Charter 13 — in which this monastery was confirmed to Carbone) receives in payment for some vineyards a "ευαγγελιον καλον".

(3) Guadiam. See Glossary of Greek words under Βαδία; also Codice Diplom: Barese: Deeds 9. 24. 28.

praedicta datione, traditione et vicariatione facta in prenotato ordine et ratione et in nullo eam infringere vel removere queramus, sed defendentes eam ab omnibus, ut prelegitur, omnia faciamus et adimpleamus praedicto Iohanni nauclero et eius heredibus qualiter sunt expressa; sed si que praeleguntur non adimpleverimus et per causationem seu per legem eos inde misimus quoquomodo vel ingenio demus eis penam centum aureorum solidorum quecque tamen narrata sunt adimplentes ingrati. Et pro his omnibus adimplendis ego prememoratus Urso sacerdos et abbas vicariator obligatus et mediator licentiam eidem predicto Iohanni de Retina nauclero et eius heredibus praebui pignas (sic) eas meas et meorum posterum abbatum priorum et eiusdem sancte ecclesie rectorum hunc et inhunc quascunque nobis ubicumque invenerint donec praelecta omnia eis adimpleamus sine cautione et appelatione pignerantibus (sic). Hoc autem breve ([1]) scripsit Elesantides Romoaldus notarius cum subnotatis presentaliter inventus

✠ Regalis (?) ([2]) questor Barensium Iudex Iohanis Macciacotta.
✠ Bartholomaeus Georgii filius.

([1]) *Breve*: see *Ducange*. Lexicon Infim: Latin: and Code Diplom: Barese under Cartula. See also Ducange Lexicon for the meaning of the expression 'per festucam' which occurs above. To touch a slave with the festuca or staff was part of the ceremony of manumission in ancient Rome.

([2]) Regalis (?) Questor. In the m.s. the word is written $q\overline{s}$. I cannot find that there was an official of this name in Norman Italy.

Description: Parchment in good condition. Measures 80 × 24 cms. The Greek is barbarous, with many ligatures. The accents and breathings are very irregular, and many of the constructions are ungrammatical.

Date: A. M. 6681.
A. D. 1173.

✠ σίγνω χ̀ρ ωκεριου υιοῦ εὔειστάτζου
✠ σίγνω χ̀ρ ριγκάρδ(ου) ὺσ αὐτοῦ †

εν ονο(ματι) του π̀ρσ καὶ του υιοῦ καὶ του αγιου π̀νσ. εγῶ ὅ πρωγεγραμμένοσ ρωκαίριοσ υι(οσ) εὔεστάτζου σὶν του εμοῦ γνυσίου υιοῦ ριγκάρδου οἵ τουσ συγνουσ του τημ(ιου) στρου σήν τουσ ἡμῶν οικεῖσε χερσὶν καθειπωγρα(ψαντεσ) ταδὲ ἥφι ⟨ὑφή⟩ των ονωμάτ(ων) ημῶν υπω χ̀ρ του νοτ(α)ρ(ιου) γρα(φεντα) φενῶμεθα ποιοῦντεσ το παρῶν εγγρα(φον) καὶ τελεῖον καὶ ἐμφανὸσ καὶ πληρεστατον. διἄπαντὸσ τη εμὴ οικεῖα βουλ(η) κεσὶν ⟨καὶ σὺν⟩ τοῦ ριθέντοσ εμοῦ υἱοῦ καθαρὰν αφηἔροσ(ιν) ⟨ἀφιερώσιν⟩ κάτά τελεῖαν γγωμὴν καὶ δεσποτὴν ⟨δεσποτείαν⟩ δικαὶου· πρὼσ σὲ τήμειωτ(α)τ(ον) ἱερώμοναζωντ(α) κυρ βαρθολομέων· τεμιον και ἄξηων αρχιμανδρίταν τησ αγίασ του θῦ εγκλη(σιασ) του αγ(ίου) ἠλεῖου καὶ του αγίου μάρτυρ(οσ) του χριστ(οῦ) ἀναστασήου του καρβοῦνη· καὶ πρῶσ τουσ αδελφουσ τουσ ὢντασ καὶ μέλλωντασ ήνε μετα σοῦ καὶ διακοῦντεσ εἶσ την ριθεῖσαν ἐγκλη(σιαν) του καρ-

The sign of Roger son of Eustace.
The sign of Richard his son.

In the name of the Father and of the Son and of the Holy Ghost I the aforesaid Roger son of Eustace with my lawful son Richard who have written above with our own hands the sign of the worthy cross and our names by the hand of the Notary, make by the present instrument and by my own will and that of my aforenamed son in every respect fully, completely and clearly an absolute gift, which is in my power and my just right to make to thee the most honourable priest Lord Bartholomew the honourable and worthy Archimandrite of the holy church of God of St. Elias and of the holy martyr of Christ Anastasius, of Carboñe and to thy brethren who are now and who shall be with thee serving in the said church of Carbone.

βοῦνη, ὁσώτωσ ⟨ὡσ οὕτωσ⟩ προσκαρτεροῦντοσ σὺ ⟨σου⟩ κυρ βαθολωμεοσ συν τούσ ἀδελφοῦσ τησ ἁγιασ εγκλησιασ, ελθῶντοσ καμοῦ ρογγεριοῦ τοῦ ριθεντοσ εἰσ τὴν σκανσσάνην [n], πρὸσ ὑμὰσ αναζυτοῦντωσ τα παιδία τόυ πρεσ(βυτερου) ιῶ μαλῶνη τοῦν λέωντα, καὶ γῖοργιοσ, καὶ κῶνσταν-
20 τ(οσ) οἵτινεσ ὑπηρχ(ον) ανοι μου ανγγαρᾶρι [g] ⟨ἀγγαράροι⟩· καὶ ενῆ-κησαν ⟨ἐνικήσα⟩ αυτοῦσ αφ᾽ υμῶν, ὅθεν τήνυν ηλθέσ παρκαλῶντα με. ἅμα σήν τουσ αδελ(φουσ) τοῦ καρβοῦνη του επαφηκεν αυτοῦσ εν τη ριθειση αγιά εγκλησια ὕπερ λύτρου καὶ αφέσεοσ τῶν εμῶν αμαρτηων. καγῶ δε υἵξασ ⟨εἴξασ⟩ τεσ ὑμετέρασ παρακλῆσεσ σήναῖστερξα ⟨συνέστερξα⟩
25 πρὸσ ὑμὰσ καὶ πρωσ την ριθεισην εγκλη(σιαν) καὶ πρωσ τουσ αδελ-(φουσ) καθὸσ ἠριτ(αι)· ἤγουν τοὺσ ριθέντεσ ανοι μου οἵ κατηκοῦντεσ οἵσ τω χωρίων τῆσ σκηνσσάνησ οσ καθωλ(ου) ετελοῦσαν δουλεῖαν προσ με οὐτοσ αφηερω αὐτοῦσ εἰσ τὴν αγιαν εγκλησίαν τοῦ καρβοῦνη καὶ σοὶ τω τημηωτ(α)τ(ω) ἄρχιμανδρίτι κυρ βαρθολομάιον καὶ πασ(ιν)
30 τῆσ μετα σοῦ μελλοντεσ διακω(νεὶν) εισ την ριθησαν αγίαν εγκλη(σιαν) ὑπερ μακαριασ καὶ αναπαῦσεοσ του αγιωτάτ(ου) ημῶν ριγ(ῶσ) ρογέ-ρ(ε)ού καὶ ὕπερ του αεἵμνήστου ημῶν ριγοσ γουλληέμου καὶ ὑπερ αυ-ξησεοσ βασιλεῖασ τοῦ ὑπέρλαμπρου καὶ θῶτιμήτ(ω) ἡμων ριγοσ γοῦλ-

Inasmuch as I the aforesaid Roger came to Scanzana and demanded of thee the sons of John the priest of Malona Leo, George, and Constans who were my men. And these being my men I seized them from you. Wherefore you together with your brethren of Carbone came and besought me to surrender them to the aforesaid holy church for the remission of my sins. And I granting your requests made this agreement with you and the aforesaid church and the brethren as has been said. Therefore the aforesaid my men dwelling in the land of Scanzana exactly as they have aforetime done service to me so I give them to the holy church of Carbone and to thee the most noble Archimandrite Lord Bartholomew and to all those who will serve with thee in the said holy church, for the happiness and rest of our most holy king Roger and of our ever-remembered king William and for the increase of the glorious kingdom of our king

ληελμου καὶ των ημετερων κληρονομων του επητηχην ανωχην καὶ ελεοσ
τῶν πωλ(ων) τρόπων αμαρτ(ιων) καὶ λυπῶν ημων σφαλμάτων καὶ διότι 35
εγῶ εμαυτῶ εγενήθην σήν τ(ου) εμοῦ υἱοῦ ριγκαρδ(ου) πνικη αδελ(φοι)
τησ ρῖθεισησ εγκλη(σιασ) καὶ του αναφέρην ημὰσ και ὕπωμνήσκην έν
τησ θεῖησ καὶ ἱερῆσ διπτήχησ. οὐτη δὲ η ριθεντεσ ανοι μου επαφήκαν
μῶνη καὶ άνενωχλητ(οι) χωρῆσ πασην δουλει(αν) καὶ δῶματ(α) του
εμὲ παρέξην ουτ(ε) πρὸσ τοὺσ ημετερουσ κατηωνταση ⟨κατιόντασ⟩ άλλα 40
του κυριεῦσαι καὶ δεσπῶζην αυτουσ ἄπω του νῦν καὶ μεχρι τερμάτα
αιώνων. αυτὴ δὲ καὶ οι αυτῶν κατηῶντεσ ἥ ριθ(εισα) εγκλη(σια) κα-
θὸσ ήριται μὴ κολῶμ(εν)νοι ἐν αυτουσ παρα τηνοσ μητε παρ ημων
των πρωγραμμενων ουτ(ε) ἔκ τουσ ημετερουσ κληρονομουσ ούτ(ε) επη
ξένου προσῶπ(ου). ηδὲ ποτ(ε) καιρώ φανὴ τησ κολ(ευειν) ὑμὰσ εισ 45
τ(ου)τουσ εἰ ήσ ⟨εἴσ⟩ την αγίαν εγκλη(σιαν) ὴ πρὸσ τουσ αδελφουσ
ημησ ανθιστάμεθα [g] καὶ διεκδικῶμεθα οἵ ριθέντεσ ανοι ἄπω παντ(ων)
εναντιουμε(νων) προσῶπων. ηδὲ μεταμέλοι γενῶμεθα καὶ ήσ επηστρω-
φὴν την(α) χρησῶμεθα και τι(αυ)τ(α) ου ποιοῦμεν αλλα π(ὸ)τ(ε) καιρῶ
ημησ ἄναζυτοῦμεν ἥ εκ τουσ ἡμετερουσ κληρονεμουσ ἔκ τουσ οριμε- 50
-(νουσ) ανουσ ὅποτε έσωμεθα κατηραμενοι πάρα κυρ(ου) θῦ παντ(ο)-

William favoured by God and for our sons that they may obtain grace and mercy for all manner of sins and for all the rest of our mistakes.

And in return I and my son Richard have become spiritual brethren of the aforesaid church and may we be had in remembrance in the holy and sacred diptychs. These my aforesaid men belong to the monastery without tax or burden or gift to me or to our successors but the monastery is to rule and possess them till the end of time. The said church and those who succeed as has been said are to be annoyed as regards them by no one, neither by us the aforesaid, nor by our heirs nor by any stranger. But if at any time anyone in respect of these annoy either you or the holy church or the brethren we the aforesaid will oppose him and defend you from all wbo are your enemies; but if we repent and change and at any time do not do this but at any time we or our heirs claim back the aforesaid men let us be accursed by the Lord God the Almighty

κρατ(οροσ) τῶν τ. ι η αγίων θεωφόρων πρων. κληρονομοι γενωμεθα ἐκ τὴν αρὰν μετά ϊοῦδα τοῦ προδώτ(ου). εὑρὶ θεὸν μαχῶμενων ⟨(?) εὕρεῖν or εὕρη θεὸν μαχόμενον⟩ καὶ τασ ανγελὴκασ καὶ ουρανοιουσ δινἄμησ ⟨δυνάμεισ⟩. τυχὴν δὲ καὶ ημασ αντ(ι)μαχουσ καὶ τῶν ριθέντ(ων) αγίων ἐν τη φωβερὰ ημέρα τησ κρήσεοσ. και ὑπερ παραβάσιασ του τημιου στρου ζυμιοῦμεθα εισ τ(ην) κορτ(ην) του ἁγίου ημων ριγὸσ ριγ(α)τ(α) λ ς καὶ αλλα τωσαυτ(α) πρόσ τ(ην) ἁγίαν εγκλησ(ιαν) του καρβοῦνη· καὶ ηθουτ(ωσ) ⟨εἰθ' οὕτωσ⟩ μενέτω το παρ' ημῶν γεναμ(ενον) τελ(ειον) καὶ καθαρ(ὸν) καὶ εμφανὸσ αφηέρωσισ στερρὰ ωχ(υ)ρὰ ⟨ὀχυρὰ⟩ βεβαία καὶ απάρασάλευτ(α) καὶ συ ⟨σοι⟩ καὶ τ(η) ριθεισα εγκλησ(ια) καὶ τοισ αδελ(φοίσ) ανεπεραίαστη καὶ αζημει διφηλάττην ⟨ἀζήμια διαφυλάττειν⟩. εγραφη επη τουσ ευσεβῆσ βασιλ(ει)ασ τοῦ μεγάλου καὶ αγίου ημων ριγ(ὅσ) γουλ(ιελ)μ(ου) χειρὶ δᾶδ νοτ(α)ρ(ιου) καὶ τάβουλ(α)ρ(ιου) ἅστοῦ ὁρζουλ(ου) [a] υιου δὲ τοῦ π(ο)τ(ε) ἀπαπα και τ(α)βουλαρ(ιου) κ(υ)ρ(ου) μηχ(αη)λ παρουσια μρ μρ μρ του ετουσ ,ς χ π α ινδ ς μ'' φευρουαρίω εἰσ την ιγ. ληθ(ε) δὲ παρα δραμην πἐρὶ δὲ τὴν τηαύ[τ] αφηέρωσιν ποιοῦμεν οσ ⟨ὥσ⟩ κᾶθ(ωσ) ηριτ(αι) καὶ ὑπερ μακαρίασ και

and by the 318 holy fathers, let us inherit the curse of Judas, let God be found fighting against us and the angelic and heavenly powers, let it be found that we are the enemies of the aforesaid saints in the terrible day of judgment, and for the trespass against the holy cross we will pay to the king's court 36 « royal numismata » and as many more to the holy church of Carbone; and notwithstanding, this instrument which has been drawn up by us shall remain complete and clear and the deed of gift to you and the holy church and the brethren ever made distinct and firm not to be disturbed or altered or over-set and is to be held without tribute. This instrument was drawn up in the pious rule of the great and holy king William by the hand of David, Notary and Tabularius of the city of Orzulos [1] son of the one time Archpriest and tabularius Lord Michael in the presence of witnesses in the year 6681 in the 6th. Indiction on the 13th. of the month of February.

It escaped my mind to mention when making the aforesaid deed of gift that it is done as above on behalf of the rest and peace of

[1] Oriolo.

αναπαύσεοσ τοὺ εμ(ου) πρσ̄ κυρ(ου) ευσείστατζου καὶ τησ εμῆσ μρσ̄ κυρ(ασ) αδηλήτζη(ασ) καὶ τῆσ εμησ σηνεύμν(ου) κυρ(ασ) συβηλ καὶ λῡπ(ῶν) ημ(ων) γων(εων) καὶ τησ ἐμησ πενθερησ κυρ(ασ) βηατρίτζε καὶ ημῶν αυτῶν του επητηχειν ανωχ(ην) ⟨ἐπιτυχεῖν ἀνοχήν⟩ καὶ εἴλεοσ καὶ του κυρ(ου) ϊωσφρειδα πηρ̄ τησ εμησ συνζήγου

✠ Ego ammarri filius Riccardi testis sum
✠ σέργισ σπανδιω μμ^{o} δια του στροῡ
† κονστ(ασ) υσ̄ του (?) πρηγιοστζουλου μρ τῆ ηκοια χιρι
ιω̃ υσ̄ γρεγορίου του πανκάλλου μρ υπρ̄ αγιωτα(ου) στροῡ
✠ ϊωσφρέδα υσ̄ γριγωρίου του πανκάλλου μρ
† ρουπερ^{τ} υσ̄ οσφρε^{δ} μρ υ^{π}
† λεω νοταριόν καὶ κριτησ καστρου ορζυλου ἐγγραφ(ον) μρ υ^{π}
† φιλιπποσ κριτησ μρ.

my father the Lord Eustace and my mother the Lady Adelisa and my wife the Lady Sybil and the rest of our children and of my mother-in-law the Lady Beatrice that they may find mercy and forbearance and for the Lord Osfried my wife's father.

I Ammari son of Richard am witness.
I Sergius Spandios bear witness by the Cross.
I Constans son of [ ] witness by my own hand.
I John son of Gregory of Pancallos bear witness.
I Osfred son of Gregory of Pancallos bear witness.
I Rupert son of Osfried bear witness.
I John Seneschal bear witness by the cross.
I Leo Notary and Judge of the Castrum of Orzulos (1) bear witness to this deed.
I Philip the Judge bear witness.

(1) Oriolo.

LII. — 97.

Description: Well written on parchment in a good notary's hand. Measures 24 × 23 cms. There are no uncial letters.

Date: A. M. 6685.
A. D. 1177.

σιγνὸν † χειρ$^{ὸ(σ)}$ γεμ́μς θυγατρὸς ἰωάννου
ρουφούλ(ου) καὶ γαματ̂ης τοῦ αποἰχομένου
ρογερίου τῆσ καλίπο(λεωσ)
✠ Signum manus Iohis filii Rogr de gall.

ἐν ὀνόματ(ι) τοῦ πρσ̃ ς̀ τοῦ υἱοῦ ς̀ τοῦ ἅγιου πνσ̃. οἱ προγεγραμμένοι ἡμεῖσ γέμμα ς̀ ιωάνν(η)σ μηρ̄ ς υἱὸσ, οἱ τοὺσ τιμίουσ ς̀ ζωοποιοὺσ στρο͂ὺσ ἡ μεν ἄνευ τοῦ ὀνόματ(οσ) ὁ δὲ μετὰ τοῦ ὀνόματοσ οἰκείαισ χερσὶ προτάξαντεσ, πιπράσκομεν πρὸ(σ) σὲ διο͂νύσιον ἱερομονάζοντα ς̀ προσ ἅπαν τὸ μέροσ τῆσ κατὰ σὲ ἐκκλησιάσ τοῦ ἁγίου ἀποστόλου βαρθολο͂μαίου μέτοχ(ίου) οὔσησ τ(η)σ σεβασμίασ μονῆσ των καρβούνων ὅλον τὸ ἡμετέρον ἐρείπιον ὅπερ ἔχομεν κάτω εἰσ τὴν παρα-

The sign of Gemma daughter of John Ruffoli
and wife of the late Roger of Gallipoli.
The sign of John son of Roger of Gallipoli.

In the name of the Father and of the Son and of the Holy Ghost. We the aforesaid Gemma and John mother and son writing with our own hands the sign of the worthy and life-giving cross, (John has also written his own name but Gemma has not), sell to thee Dionysius the priest and monk and to all those who after thee serve the Church of the Holy Apostle Bartholemew, which is a dependency of the venerable abbey of Carbone, the whole of our ruined house which we have below

λίαν ς εἰσ τ(ὴν) καταβάσιν τ(ῆ)σ πόρτ(ησ) τῆσ ἑβραϊκ(η)σ (1) ἀντικρὺ δὲ ς πρὸ(σ) δυσμὰσ τῆσ ἁγιασ δηλωθ(είσησ) ἐκκλησί(ασ) τοῦ ἁγίου βαρθολομ(αίου) εἰσ τιμὴν στοιχηθεῖσαν ἀνὰ μέσον ἡμῶν ς ἀρεσθεῖσαν οὐγκίασ χρουσοῦ τῆσ χαραγῆσ τοῦ ἁγίου ἡμῶν ῥηγὸσ τρεῖσ, ἃσ ἀπὸ τῶν χειρῶν σοῦ τοῦ δηλωθ(έν)τ(οσ) ἱερομονάζοντοσ εἰσ τὰσ ἡμετέρασ δεξάμενοι χεῖρασ, ἐξουσίαν σοὶ ς παντὶ τῶ μέρει τ(η)σ ἐκκλη(σίασ) τοῦ ἁγίου βαρθολομαίου ἀπὸ σήμερον ς παρρησίαν ἐγχειριζόμεθα, πωλεῖν αὐτὸ εἰ βούλεσθε· δωρεῖσθαι· αντικαταλλάττειν, ς πᾶν ἄλλο ἀνυειν ς ἐκπληροῦν ἐν αὐτῶ ὅσον τὸ δεδογμένον ὑμῖν. σύνορα δὲ τοῦ ἐρειπίου τούτου οὕτωσ εἰσὶν. ἐξ ἀνατολῶν ἡ δηλωθεῖσα ἐκκλησία τοῦ ἁγίου βαρθολομαίου καὶ τὰ ὁσπήτια (g) τῆσ αὐτῆσ ἐκκλησίασ καὶ εἰσοδόεξοδοσ τοῦ ἐρειπίου τουτου. ἐκ δυσμῶν ὁδὸσ δημοσία καταβαίνουσα πρὸ(σ) τὴν

on the sea-shore and at the entrance of the gate (*or* descent to the gate) of the Jews, over against the west side of the aforesaid holy church of St Bartholemew, at a price stipulated between us and approved by us, of 3 uncias of gold marked with the image of our holy king (a), which having received from the hands of thee, the aforesaid priest and monk, from this day we freely give over to thee and to all who serve in the church, the control of it and the full liberty to sell or give or exchange it as you will, and to do anything else with it which may seem good to you.

And the confines of the said ruined house are these: on the east the aforesaid church of St Bartholemew and the houses of the said church, and the entrance of the ruined house; on the west the public

(1) πόρτησ τῆσ ἑβραϊκ(η)σ. cf. Gay: *l'Italie Méridionale et l'Epopée Byzantine*, for the Ghettos in the various towns of South Italy. We know of colonies of Jews at Venosa, Oria, Otranto, Bari, Salerno and Naples. (cf. Capasso, Reg: Nap: 11). This deed shows that there was a Ghetto at Taranto, and indicates its position by the sea-shore. This part of Taranto is now extremely populous and the ancient Church of St. Bartholomew has disappeared in a mass of crowded houses.

(a) i. e. coined in the royal mint.

μικρὰν θάλασσαν (1). ἐκ νότου ὁμοίως ἡ δημοσία ὁδός. ἐκ βορέα ὀσπή-
τιον τῆσ αὐτῆσ ἐκκλησίασ καὶ ὀσπήτ(ιον) τῶν κληρονόμων πετράνη τοῦ
ποῦτζου. οὕτωσ οὖν ἀπὸ σήμερον ὅλον τὸ δηλωθὲν ἐρείπιον πρὸσ ὑμασ
διαπράσαντεσ καὶ παραδιδόντεσ συν̀ εἰσόδοισ ς̀ ἐξόδοισ ς̀ πᾶσι δικαίοισ
ἁρμόζουσιν αὐτῶ μὴ φυλαξαντεσ ἐν αὐτῶ εἰσ τὴν ἐζουσίαν ἡμῶν οὐδ᾽
ὅσον βῆμα ποδὸσ. εἴπερ ὀψέποτε μεταμελούμενοι κατά τινα μηχανὴν
ς̀ πρόφασιν ἀφειλεῖν θελήσωμεν τὸ ἐρείπιον τοῦτο ἀφ᾽ ὑμῶν ς̀ ἀπὸ
παντὸσ τοῦ μέρουσ τῆσ ἐκκλησίασ ἡμεῖσ καὶ κληρονόμοι ἡμῶν ς̀ οὐχὶ μά-
λιστα διεκδικῆσαι τοῦτο ὑμῖν ἀπὸ παντὸ(σ) ἄνου, ἵνα παντὶ τῶ μέρει
τῆσ ἐκκλησίασ νομίσματα ῥηγάτα τριάκοντα ς ἓξ καταβάλωμεν ς τῶ
δημοσίω τοσοῦτα ἕτερα διὰ τὸ οὕτωσ ἀρεσθῆναι ἡμᾶσ· φυλαττοντ(ασ)
μετὰ ταῦτα τὸ παρὸν τησ πράσεωσ ἐγγραφὸν ὀχυρὸν εσ αἰ. ὃ ἐγρά(φ)η
ἀξιώσει ἡμῶν χειρὶ στεφανίτζη ταβουλλαρι(ού) ταραντού ς υἱοῦ πέτρού,
μηνὶ ἀπριλλ΄ ἰν̀δ ἰ ἔτουσ ,ςχπε παρουσία μαρτύρων

way going down to the Little Sea; on the south also the public way on the north the house of the said church and the house of the heirs of Petrane of Putzos. This, therefore, from today we make over and sell with entrance and exit and all the rights that pertain to it, the ruined house, not keeping of it in our own possession so much as a foot space. And if at any time we change our mind under any subtilty or pretext and wish to take away this ruin from you and from those who serve the church, either we or our heirs, and do not rather defend you from all others, let us be due to pay to all who serve the church 36 royal numismata and as may more to the treasury, because thus it pleases us to maintain the present deed of sale henceforth and for ever valid.

This instrument was drawn up at our request by the hand of Stephen the Tabularius of Taranto and the son of Peter in the month of April and the year 6685 in the presence of witnesses.

(1) The ' Piccolo Mare ' of Taranto is referred to, not only in these Deeds, but also in a deed of Trinchera p. 22.

† λέων μανιάκησ ὁ υἱὸσ πανταλεόντοσ
τοῦ μανιάκη μαρ^{τυρ} ὑπέγραψα οἰκεία χειρι
† βιταλιοσ υἱοσ εὐγενίου μρ υπέγραψα
οἰκειο χείρος
† θωμασ υίοσ βυζαντυου μαρτυρον
υπεγραψα οικεια χειρι

I Leo Maniakes the son of Pantaleon son of Maniakes witness, sign with my own hand.
I Vitalis son of Eugenius sign as witness with my own hand.
I Thomas son of Bizantios sign as witness with my own hand.

LIII. — 98.

Description: Parchment in good condition. Measures 46 × 23 cms. Handwriting clear and good. The Greek both in spelling, grammar and construction shows the transition of the language.

Date: A. M. 6682.
A. D. 1174.

σιγνω χρ νικολάου ροβερτ(ου) υ̃ῦ ιω̃
νοταρ(ιοσ) ὁ πο$^{\lambda\epsilon\omega\sigma}$ (?) εγνου οὐρσου κορατουροσ
υπεγραμμενοσ τὸν στρον̄ ς̀ τὸ ὕφοσ (1).
συγνω χειρο(σ) παρ εμου μαρίασ αδελφοὶσ ⟨ἀδελφῆσ⟩
αυτου
σύγνω χειροσ παρ εμοῦ ηρϊνησ σύνβιο αὐτοῦ.
συγνω χρ παρ εμου οὐρσοσ υἱοσ αυτου.
τω μη(νι) νο̇ε̇β$^{\mu\rho(\iota\alpha\sigma)}$ ιν$^{\delta}$ ζ̄ ἐτόσ ,ϛχπβ^{+-+}

ἐν ονν̇μ(ατι) του πρ̄σ̄ καὶ του υιου καὶ του ἁγίου πν̄σ̄. ἐπιδιπὲρ· πολυσ μὲν ὁ του βήου ἀγῶν· πλήθοσ μὲν ἁμαρτιὸν περιπίπτοντεσ

The sign of Nicolas the son of Robert the son of John,
the Notary, at one time Procurator of the city of (?) Oursos (2),
who sign with the cross and my own name.
The sign of me Maria his sister.
The sign of me Irene his wife.
The sign of me Ursus his son.
In the month of November, in the 7th Indiction, in the year 6682.

In the name of the Father and of the Son and of the Holy Ghost. Since great is the struggle of life and many are the sins into which

(1) ὕφος originally means a web. It is used also for the text of a document. Here it seems to stand for the whole signature and description of hinself by Nicolas. The first signature is written by the hand of Nicholas hinself. It is very illegible. The rest are in the notary's hand.

(2) Perhaps the town of Oriolo (Ursulum).

την αμετρίτον τον δεσπότοῦ χῦ επικαλοῦντεσ συνπάθεια. αὐτοσ μὲν φιλανθροποσ ὢν, πάσιν προσδέχεται τοισ μετανοῦσιν θερμῶσ· καγω οῦν νικολ(αοσ) ὁ προγεγραμμενόσ και μαρίασ αδελφὶ αὐτοῦ ς ἐἰρϊνη συνβιοσ αὐτοῦ ς οὐρσοσ υσ αὐτοῦ ἡ ⟨οἱ⟩ τασ σύγνασ του τιμίου ς ζωπ(οιου) στρου· ἕκακαστοσ ηκεἰοχειρὸ ενχαραξασ· συν τον ονοματον ς τι ἐπονομαιων· ἡ επι πολλεῖσ ἁμαρτιέσ περιπεσῶντοσ· ἐν το παροντι βίον. ς πτωὸύμενοι την αφόριτον κόλασιν ἐν το μελλοντι ἔωνι· αφιἔρούμεν χωρα(φιον) εἰσ τὸν πανσεπτων νναον τησ ὑπερἀγίασ θκου την επιλεγωμενην τον σκλάβων. ς το εν αυτῆ προτεύοντα ευλαβεστατον καθηγούμενον βαρθολομέον υπερ λήτρον ς αφεσέον τῶν πολλ(ων) αμαρτιων ἡμῶν ς παντὸσ του φιλοχριστου λαοῦ· ς τον εμῶν γονέον· του εἶναι αὐτῶ αφιερωμένον είσ τον τιουτόν νναὸν ἀνευ δόλου τινὸσ ὑπαρχ(ειν) δὲ του τιοὕτου χωρα(φιου)· εισ την περιὸχῆ ἄστεοσ κηρκλαρ(ίου) [a] εισ τόπον λεγωμένον τησ πετρόσασ. ἔστην δὲ ο περιὸρισμῶσ του τιούτου χωρα(φίου)· ούτωσ· κατα μὲν ἀνατολὰσ τιν ⟨τὴν⟩ αλώνη [g] ὅπου οἳσειν ⟨εἶσιν⟩ οἱ αγναισ [g] ς καταβαίννη ἡ αυτῆ ἦσαν ⟨ἴσον⟩ ς δεῖδι εισ

we fall, and we call upon the measureless mercy of Christ our Lord, who of his great love to man willingly receives all who fervently repent. We therefore the aforesaid Nicolas and Maria my sister and Irenè my wife, and Ursus my son each making with our own hand the sign of the worthy and life-giving cross, (I writing also my name and surname) having fallen into many sins in this present life and fearing unbearable chastisement in the world to come bestow a gift of land upon the revered church of the all-holy Theotokos which is called the Theotokos of the Sclavs ([b]) and upon its Superior the venerable Abbot Bartholomew for the pardon and remission of all our sins and of those of all Christian people and of my parents.

And I ordain that the land is to be given to the church without any guile, and the said farm is close to the city of Cerchiara in the place called Pertosa. And the boundaries of the said land are these. Thus: towards the east there is a threshing floor where are withies and it goes straight down and meets the boundary between my land

([b]) See note to deed 100.

το σύνορον το ὅπερ ἐστὴν ἀναμεταξὺ εμοῦ ς του απιχωμμένου πετρου καπου ⟨κῆπου⟩ γρασσᾶσ [n] · ς αναδιδεῖ εισ το σύνορον τοῦ νἐἕλλου φαργάλη ς κρούην · ησ το μέγα δένδρον το ὅπερ ἐστὶν ησ το ανατολυκὸν μέροσ · επι δὲ δύσιν οσ ⟨ὡσ⟩ ἀπάρχεται ἀπο κεφαλῆν ἐοσ ⟨ἕωσ⟩ ποδῆν καὶ σμήγνυντε ⟨σμίγνυται⟩ εισ τα χωρα(φια) τησ ἁγίασ ἐκλησιασ τόν σκλάβον. απο δὲ ἄρκτων μεροσ το χωρα(φιον) το ὅπερ εκράτισεν ὁ πρεσ(βευ)τρ(οσ) ιῶ τὸν σκλάβον · κατα δὲ μεσυνβρία ⟨μεσημβρία⟩ το σύνορον του μαλλία ς λεγ(ομενον) τησ μέν(ασ) ς κρόυη εισ τα χωρα(φια) την προλεχθεῖσαν ἁγίαν εγκλη(σιαν) τον σκλαβῶν. τούτο το προὅλεχθὲν χωρα(φιον) ἀφιερῶ εισ τω ειριμμαίνον πανσέπτον ναὸν τησ ὑπεραγίασ θκου. ς σὲ τὸν προὅλεχθὲν [1] εὐλαβέστατον καθειγούμενον τοισ ⟨τῆσ⟩ μεγαλήσ μονησ του καρβούνον · τούνομα βαρθολομμαίοσ. οὐ μὴν ἠσται ⟨εἴσ τε⟩ και παντὶοισ διακατὅχοισ · υπερ μελλοντεσ προτεύειν καὶ ἐξουσίαν ζητην προλεχθεν [1] μεγαλην ταυτην μονῆν του ἀπο του παρῶντοσ ς εισ τουσ εξεὶσ ⟨ἑξῆσ⟩ ἅπαντασ ς διηναικησ χρόνοισ ⟨διηνεκεῖσ χρόνουσ⟩ ἐξουσίαν ἔχην ἢ ειριμμαίνην εκλη(σιαν) ς τουσ ἐν αυτῆ

and the garden of the late Peter of Grassa and goes up to the boundary of Nilus Fargales and strikes the great tree which is towards the east. Towards the west as far as it extends from head to foot the boundary joins at the lands of the holy church of the Sclaves. From the north is the land which belonged to the priest John of the Sclavs. Towards the south are the confines of Mallia (? Ballia) and that which is called the land of Mena and this reaches to the lands of the aforesaid holy church of the Sclavs. This, the aforesaid land I give to the said venerable church of the all-holy Theotokos and to thee the aforesaid very reverend Abbot of the great monastery of Carbone by name Bartholomew as well as to all thy successors who will have rule and shall claim power over the aforesaid great monastery from now to all time continually, and the said holy church, and the fathers who dwell there shall rule and

[1] προὅλεχθεν for προλέχθεντα; also lower down for προλεχθεῖσαν. Possibly the spelling προὅ- is a confusion with the contracted form e. g. προὔλεγον.

κατικοῦντασ πατράσιν· κρατὴν ς δεσπόζην αὐτῆ ἀεί πάντοτε. οσ παρ
ημῶν την εξουσίαν ηλήφατε ς μιδῆσ ⟨μηδεῖσ⟩ έστω τολμυρὸσ ἐνοχλῶν
σὲ, ἢ εναντιούν σε· ἐκ του τοιούτου χωραφ(ίου)· απο του νῦν· τη αγία 45
μονῆ μήτε σὰι ⟨σέ⟩ τον ευλαβέστατον καθηγούμενον βαρθωλομαίου μητε
τοῦσ μέλλοντασ ἀπο σοῦ ἐν αυτῆ ηγουμενεύει. ἢ δὲ φανῆ τῖσ ποτε καιρῶ
η χρώνο εκ του εμου μέροοσ ς ζητισην κυνήσιν ⟨κινήσειν⟩ ἢ αγωγῆ
τινᾶ ὀφίλη πιήσαι (1) κατα τοισ ἐγκλησίασ υπερ του τιούτου χωρα(φιου)·
ἢ ξένου ἄλλου προσώπου ἢ ειδίον ⟨ἰδίων⟩ ἡμῶν η κληρουνόμων αν- 50
θίσταμαι (ε) ς εκδικαν αὐτῶ ἀπο παντὸσ εναντιούμένου προσώπου, ς
ημῆν τε ς τὴν αγιαν ἐγκλησίαν ἀζημιαν διαφιλάττειν· ηδε και τούτο
ου πιήσο ἀλλα ς ησ ⟨εἰσ⟩ επιστροφην η μεταμελοσ βουληθεῖ γενέσθαι·
προτον μεν ἤνει ημασ κατιρραμμεν(ουσ) παρα κῶ θῶ παντοκρατορ τῶν
τ ι η αγιων θεοφωρ(ων) πρῶν τον ἐν νηκαε πο(τε) εκτωτε δὲ ζημίαν 55
ημᾶσ καὶ ὑπερ παραβασίασ του τιμιου ς ζοωπ(οιου) (στρου) οο νν λς ς
εισ το διμόσ(ιον) ετερα τοσσα ⟨τοσαῦτα⟩ ς ηθουτοσ ⟨εἰθ' οὕτωσ⟩ δια-

govern in it always in all things. As you have received possession from us let no one presume to disturb thee in the matter of the farm neither the holy monastery nor thee the very reverend Abbot Bartholomew nor those who shall succeed thee in the office of Abbot. And if at any time any one of my people stirs up any inquiry or pretends that any service is owing from the church on account of this farm be he a stranger or any one of ourselves and our heirs I will stand up and protect you from all who are against you and will in truth guard the holy church from any exaction. And if I do not do this but wish to change my mind and repent let me be accursed in the first place by the Lord God the Almighty and by the 318 holy fathers of the city of Nicea in whom God dwells, and then for the trespass against the holy and life-giving cross let us be liable for 36 numismata and to the Treasury for as many more, and never-

(1) The terminations in this passage are much confused. Possibly read ζήτησιν κινήσειν ἡ ἀγωγῆ (by contrivance) τινὰ ὠφέλειαν ποιήσαι. εκδικαν possibly = ἐδικῶν.

μαινεται τη αγία εγκλη(σια) η τιαυτη καθαρα αφιερωσισ στερεα βαιβαιαν ς̀ απαρασαλευτοσ. ητίσ εγραφη δια χειροσ εμ(ου) ιω̃ νοτ(α)ρ(ιου) και του επιτροπ(ου) νικολ(αου) νοτ(α)ρ(ιου) ς̀ ταβ(υλα)ρ(ιου) αστεο(σ) κηρκλα(ριου) μη(νι) ς̀ ινδ. τησ προγεγραμένησ.

† ὅτου κριτησ μρ $\overset{\pi}{\upsilon}$

✠ ιω̃ αρχιερεο(σ) τησ διακρατισεοσ
κηρκλα(ριου) ηκειαχ(ει)ρ(ι) τον τιμιον στρω̃ν

† πρε$^{\tau\rho}$ ⟨? πρεσβύτεροσ⟩ ιω̃ τορνατ(ο)ρ(οσ) μρ $\overset{\pi}{\upsilon}$ ηκει χ(ει)ρ(ι) τον τιμ(ιον) στρω̃ν

† ιω̃ γρεκ(οσ) μρ ηκει χ(ει)ρ(ι)
τον τιμ(ιον) στρω̃ν

† λεο ουρσέττα μρ $\overset{\pi}{\upsilon}$

theless let the gift to the holy church remaim clear, steadfast and unshaken.

This deed was written by the hand of me John the Notary on behalf of Nicolas, Notary and Tabularius of the city of Cerchiara in the month and Indiction aforesaid.

I, Otto the Judge, bear witness.
I, John the Archpriest of the District of Cerchiara sign with my own hand the holy cross.
I, John the priest (?) Tornatos sign with my own hand the holy cross.
I, John the Greek sign with my own hand the holy cross.
I, Leo Ursetta bearing witness sign.

LIV. — 99.

Description: Parchment, well written and preserved. 26 × 18 cms.

Date: A. M. 6690.
A. D. 1182.

σίγνον † χειρὸσ γέμμησ θυγατρ(ὸσ) ιῶαν́νου ῥούφουνου
καὶ γαμετῆσ ῥογερίου [a] τοῦ ἀποιχομένου τῆσ
καλιπόλεωσ

ἐν ὀνόματι τοῦ πρ̄σ̄ ς τοῦ υἱοῦ καὶ τοῦ ἁγίου πν̄σ̄. ἡ προγεγραμ-
μέν̓η γέμμα· ἡ τὸν τίμιον ς ζωοποιὸν στρ̄ν ἄνευ τοῦ ὀνόματοσ οἰκεία
χειρὶ ποιήσασα δωροῦμαι τῇ ἁγία ς σεβασμία ἐκκλησία τοῦ ἁγίου ἀπο-
στόλου βαρθολομαίου τῆσ κάτω τῆσ παραλίασ ταράντησ· τῇ ς μετο-
χείω οὐση τῆσ ἁγίασ μονῆσ τῶν καρβούνων, ἐλαίαν μίαν ἣν ἔχω ἔσωθεν
τῆσ κλεισούρασ τῆσ αὐτῆσ ἐκκλησίασ τῆσ εἰσ τὸ μαρτζανέλλον τοῦ ἁγίου

The sign of Gemma the daughter of John Rufinus,
and wife of Roger, at one time of Gallipoli.

In the Name of the Father and of the Son and of the Holy Ghost. I, the aforesaid Gemma, making with my own hand the sign of the worthy and life-giving Cross, without my name, give to the holy and venerable church of the holy Apostle Bartholomew which is to the East [1] of the sea-shore of Taranto, and is also a dependency of the holy monastery of Carbone, one olive tree [2] which I have inside the enclosure of the church of St. Martin at Martzanellon. This I give for the

[1] This is Professor Dawkins' translation: He says κάτω has got to mean in geographical expression, 'to the East' It is so used in medieval Cypriot. If κάτω here means just 'below' there is no meaning in the phrase.

[2] ἐλαία must mean one olive tree. The enclosure is quite a small area. "In rustic places (says Professor Dawkins *ad hoc*) property is divided to an inconceivable extent. I have known women in Crete who owned a half or a third of the produce of one olive tree growing on land belonging to some one else".

μαρτίνου· δωροῦμαι δὲ ταυτήν ὑπὲρ ἀφέσεως τῶν ἁμαρτιῶν τῶν γονέων μου ς τοῦ ἀνδρός μου, ς ὑπὲρ ἀνέσεως τῶν σφαλμάτων μου. ἐφῷ ς ἐξουσίαν ἀπὸ σήμερου παντὶ τῷ μερεί τῆσ εἰρημένησ ἐκκλησίασ ἐπὶ τὴν δηλωθεῖσαν ἐλαίαν ς παρρησιάν ἐγχειρίζομαι, πωλεῖν αὐτὴν εἰ βούλεται, δωρεῖσθαι, ἀντικαταλλάττειν, ς πᾶν ἄλλο ἀνύειν ς ἐκπληροῖν ἐπ' αὐτὴν, ὅσον τὸ παριστάμενον αὐτῷ ς θελητόν· οὕτωσ οὖν ἀπὸ σήμερον τὴν εἰρημένην ἐλαίαν τῆ δηλωθείση ἁγία ἐκκλησία τοῦ ἁγίου ἀποστόλου βαρθολομαίου δωρησαμένη ς παραδιδοῦσα σὺν πᾶσι δικάιοισ αὐτῆσ. εἴπερ οψέποτε μεταμελουμένη κατά τινα μιχανὴν ς πρόφασιν· ἀφελεῖν θελήσω τὴν ἐλαίαν ταύτην ἀπὸ τοῦ μέρουσ τῆσ ἐκκλησίασ, ἐγὼ ἢ κληρονόμοι μου ς οὐχὶ μάλιστα διεκδικῆσαι ταύτην αὐτῷ ἀπὸ παντὸσ ανου, ἵνα παντὶ τῷ μέρει τῆσ ἐκκλησίασ νομίσματα ῥηγάτα τρία καταβάλωμεν, ς ἕτερα τοσοῦτα τῷ δημοσίω. δια τὸ οὕτωσ ἀρεσθῆναί με φυλάττοντεσ μετὰ ταῦτα τὸ παρὸν τῆσ καθαρᾶσ δωρεᾶσ ἔγγραφον ὀχυρὸν εἰσ ἀεί. ὃ εγράφη ἀξιώσει ἐμῆ· συναινέσι δὲ ς θελήσει τοῦ ὑποτεταγμένου υἱοῦ μου ἰωάννου· χειρὶ κουρκου υἱοῦ ἰωαννου κριτοῦ· μη(νι) μάϊω ινδ ἐ

remission of the sins of my parents and of my husband and for the loosening of the bonds of my errors. I surrender from this day to all those who serve the said church the possession of the said olive tree and I give them permission to sell it, if they wish or to give it, to exchange it and to do or effect with it whatever occurs to them or whatever they wish. Thus then from this day I have given and bestowed the said olive tree on the said church of the holy Apostle Bartholomew with all its rights. And if at any time I change my mind in pursuance of any scheme and wish to take away this olive-yard from the church, I or my heirs, and do not rather defend it in this matter from all others, let us pay to the church a fine of three royal numismata and the same to the treasury, and at the same time it is my pleasure that they keep after this secure for ever the present deed containing my free gift. This deed was written at my desire and with the assent and good will of my son John, by the hand of Courcos son of John the Judge, in the month of May in the 5th Indiction of the year 6690,

ἔτους ,ς̄χ̄ς̄ παρουσία μαρτύρων· δωροῦμαι δὲ τὴν εἰρημένην ἐλαίαν τῇ ἁγία ἐκκλησία τοῦ ἁγίου βαρθολομαίου ὡσ ἄνωθεν εἴρηται ς̀ μηδὲν ἄλλο ἔχουσα ἐν τῇ δηλωθείση κλεισούρα μὴδὲ φυλάξασα ἐν αυτῇ εἰσ τὴν ἐξουσίαν μου ὁ δ᾽ ὁσον βῆμα ποδόσ

✠ Ego Iohannes filius Rogerius de gallipoli confirmo

† νικολαοσ ο του κωνσταντινου υιοσ ὑπεγραψα παντα οικοια χειρι

† ἰωαννησ ὁ τοῦ καλοῦ υἱοσ μαρτυρῶν ὑπεγράψα οἰκεία χειρί

ιω(αννησ) ὁ τοῦ θεοφυλάκτου υἱοσ μαρτυρων υπεγράψα οικεια χειρί

in the presence of witnesses. I give the said olive tree to the holy church of Saint Bartholomew as I have said above, I possessing nothing else in the said enclosure and not retaining in it in my own possession even as much as a foot of ground.

I John, son of Roger of Gallipoli confirm this
I Nicholas, son of Constantine have written all with my own hand
I John, son of Courcos have signed as a witness with my own hand.
I John, son of Theophylactus have signed as witness with my own hand.

LV. — 100.

Description: Written on parchment. Measures 48 × 15 cms. It is by the hand of the same notary who wriote Deed 98; and shows the same characteristics both in writing, construction and spelling.

Date: A. M. 6691.
A. D. 1183.

σίγν χειρω παρ εμ(ου) βον(ησ) ποτε γυνῆ του
ιῶ προ$^{\tau}$ν ⟨? πρωτονοταρίου⟩
σύγν $\frac{\chi\rho}{\omega}$ παρ εμ(οῦ) μαριασ θυγατρ(οσ) αυτησ.
συγν $\frac{\chi\rho}{\omega}$ παρ εμ(οῦ) ελεναs τοτε γυνὴ
του κω(ν)σταs τησ γραsσασ
συγν $\frac{\chi\rho}{\omega}$ παρ εμ(οῦ) ιῶ (?) τραν υ$\overset{ου}{ῦ}$ (? υἱοῦ)
αυτ(ῆσ)

εν $\overline{\nu\nu}$ τοῦ $\overline{\pi\rho\sigma}$ καὶ του υιοῦ καὶ του ἁγίου $\overline{\pi\nu\sigma}$. οἱμοῖσ οἱ προγεγραμ(ενθι) οἱ τουσ συγνουσ του τ(ι)μήου καὶ ζοωπ(οιου) $\overline{\sigma\tau\rho\upsilon}$ ταισ ἡκειαισ ημῶν χερσῖν καθυπογρα(ψα)ν(τεσ) τοδὲ ὕφο(σ) τοῦ ὀνοματ(οσ) μου καὶ τι ⟨τε⟩ επονυμία χηρ(ι) τοῦ νοτ(α)ρ(ιου). τουσ εν εὐλαβεια καὶ σεμνη πολητεία διαγωντασ δια πολλ(ων) μ(εν) μαρτυριμένων (1) ορθῶσ

The sign of me Bona at one time the wife of John Pronti.
The sign of me Maria, her daughter.
The sign of me Elena at one time the wife of Constans of Grassa.
The sign of me John her son.

In the name of the Father and of the Son and of the Holy Ghost. We the aforesaid who have made with our own hands the sign of the worthy and life-giving cross and our names and surnames by the hand of the Notary. To those who live in holy and pious monastic life, many men bearing witness that they maintain this life righteously and

(1) μαρτυρημένων probably = μαρτυρουντῶν. This use would be a difficulty were it not that the endings of participles, active and passive, masculine and feminine are so utterly confused. See 96 προὔλεχθεν.

καὶ καλῶσ πολητευεσθαι καὶ καθ᾽ εκαστην των θειών εξιλασκουμε(νουσ) δηκαῖον εστὶν καὶ ευαπόδεκτον τουσ βουλομενοσ προφερ(ειν) καὶ αφιερώσασθαι αυτῶ ἀπο τὸν ἴδίῶν αυτὼν πραγματων. διὸ οὖν οἱμοῖσ ὁι ανωτεροι προγεγραμμένοι ευρηκαμεν σαι τον προεστωτα ἱερωμωνάζων κυρ λαυρεντ ανδρα περήφημων ⟨περίφημον⟩ καὶ διατρίβωντ(α) ἐν ἀγνεια καὶ ασκήσι καὶ σεμνὴ πολητεία αφιερούμεν οἱμεισ τω ἡμῶν χωρα(φιον) εἶσ το πανσεπτον ναῶν τῆσ ἁγιασ θκοῡ τὼν σκλά(βων) (1). ὕπαρχει δὲ του$^{τ(ο)}$ τού χωραφιον εισ τ(ην) διακρατ(ησιν) χωρασ κηρκλαρ(ιου) εισ

well and who also every day propitiate the Divine Power, to those men it is just and acceptable that those who are so willed should offer and dedicate of their own goods. Wherefore we the aforesaid, having found thee the Abbot and priest Lawrence, a man of great repute, and living in purity and ascetism and holy discipline, give our farm to the venerable church of the holy Theotokos of the Slavs. This farm is in the district governed by the city of Cerchiara — Galatea

(1) St Mary of the Slavs: — probably connected with St Maria Hodigitria of Constantinople. This famous and ancient Ikon, said of course to have been painted by St Luke, was placed in the city of Constantinople by the Empress Pulcheria. It is said to have been the custom for Byzantine generals to invoke the aid of this particular Theotokos before they left the city to lead their armies to war. Many copies of this picture found their way into various parts of Europe, including of course Italy, and monasteries and churches were built in their honour. One of these picture was brought to Rossano in early Byzantine times, and Rossano became the resort of hermits, the most famous of whom was St Nilo. In 1101-1105 the famous Greek monastery was built there by Norman money and under Norman influence. It was known as ἡ μονή βασιλική τῆς ἀχράντου θεοτόκου καὶ νέας ὁδηγητρίας τοῦ πατρός (i. e. either Blessed Bartholemew or St Nilo). It was "ἡ νέα", in constrast to the ancient picture which had come from Constantinople. Mr Dawkins thinks that this Theotokos of the Slavs was one of these Hodigitria pictures. He says that Clavijo, writing in Spanish in the 14th century calls St Hodigitria, St Maria Dessetria. He thinks that in Italian some such change would take place which resulted in Hodigitria becoming di Istria. Probably in one of the frequent Slav migrations a copy of the picture was brought and the church where it was placed became to the surrounding people, "The Madonna of the Slavs". This explanation is borne out by the fact that there is in Rome in the Via Tritone a church of Sta Maria d'Itria di Constantinopli.

The Byzantine Rite keeps the feast of ἡ παναγία μαρία τῆς ὁδηγητρίας, the Italo-Greeks on the day after Pentecost, and the Russian Orthodox on July 28.

τ(ον) επιλεγωμένον τωπ(ον) τῆσ γαλαταϲ ωντινων ϲυνοριζεται ϛ περι-
οριζεται ουτωϲ. κατα μεν ανατωλαϲ τω ριάκη (ε) καὶ κ(α)τ(α) δυϲμαϲ
τὴν ὀχθὰν. κατα αρκτου ϊ ⟨ἡ⟩ οδὸϲ τοδε ὁπερ απερχεται εισ το σκλα(βων).
ϛ περι μεϲαμβριαν τηϲ προριθειϲηϲ ὄχθαϲ τοῦ τετραχωϲ περιοριθεν(τοϲ)
χωρα(φιου) αφηερουμεν οίμειϲ εισ τον προριθεν πανσεπτου ναοῦ τῆσ
ἁγιαϲ θκου των σκλα(βων) ὑπερ λύτρων καὶ ἀφέϲεων των πολλων μου
ἁμαρτιων καὶ των ἐμῶν γωνεων ϛ ὑπερ λύτρων καὶ ἀφεϲεοϲ ἁμαρτιων
τουν ἐμῶν γωνεων βητ(α)λ(η) μοναχοῦ το (sic) ὁπερ ἐθαψεν εν τω προ-
ριθεντ(ι) πανσεπτω ναῶ. ὁπωϲ εν τι ανευμακτα ⟨τῆ ἀναιμάκτα⟩ καὶ
θύα ⟨θεία⟩ λυτουργια καὶ εν τοισ ἱερισ δυπτυχαισ ἀναφερεισ την ημῶν
μετριωτ(η)τ(α) τὸυ ευρειν ημᾶϲ ελεοϲ εν ἡμερα κρη(σεωϲ). ἡ δε φανῆ
τισ το ἐναντιο (1) ϲε η προριθειϲα αγια εγκληϲια εισ τω ⟨ἔϲτω⟩ μ(α-
ρανια)θα και διεκδικαν (1) ϲε ϊ οἴδιον ⟨ἢ ἰδίων⟩ ημων η κληρονόμων
ημων η ξενου πρ(ο)σωπ(ου) ἐϲτω αναθεμα παρ πρϲ και υιου καὶ αγιου
πνσ τ(ων) τ.ι.η αγιων θεοφορων πρων ζημηουϲθω δε καὶ ὑπερ πα-
ραβα(ϲιν) του τημιου καὶ ζωοπ(οιου) ϲτρου νοϲνο λ ϛ ϛ εισ τ(ην) δυ-

by name — which is bounded thus: On the east it has the stream and on the west the rising ground. On the north the way which leads to the Slavs and on the south the afore said rising ground. This farm thus bounded on four sides we give to the aforesaid venerable church of the holy Theotokos of the Slavs, for the ransom and remission of my many sins and those of my forefathers especially Vitalis the monk who is buried in the aforesaid venerable church: so that in the pure (i. e. bloodless) and holy offering (i. e. liturgy) and in the holy diptyches you may remember our unworthiness that we may find mercy in the day of Judgment. And if any one is found doing any wrong to thee and this holy church let him be Maranatha and if any whether of our own people or our heirs or any stranger makes a claim against thee let him be Anathema by Father, Son and Holy Ghost and the 318 holy Fathers and let him pay for the trespass against the Holy Cross 36 numismata and to the Treasury another 36. And thereafter according

(1) Read probably participles: — ἐναντιῶν and διεκδικῶν ϲε.

μο(σιαν) ἐτ(ερα) τοσαυτα μετὰ δὲ παντ(οσ) προστ(ι)μου καταβολησ διαμενε τε προσ σε η τηαυτ(η) καθαρ(α) τελ(εια) αφιερωσησ ην καλωθε-λο(ντεσ) επιῆσαμεν στερεαν βάβαιαν καὶ απαρασαλευτον ητισ εγρα(φη) χηρ(ι) εμη ιῶ. νοτ(αριου) κ(α)τ(α) προτροπ(ην) νϊκολαου νοτ(α)ρ(ιου) καὶ ταβουλαρ(ιου) αστεοσ κηρκλα(ριου) εν μη(νι) απρηλ. ινδ ᾱ ἐτει ϛχϛα παρουσια ἀξηωπιστων μρ μρ

† Θ κριτ(ησ) ⟨ὁτοσ κριτήσ⟩ μρ $\overset{\pi}{\upsilon}$ ηκεια χερ(ι) τω στ̄ρ̄ω
† ιῶ ἀρχἐρέ(οσ) χωρασ κυκλαρ(ιου) μρ
υπε(γραψα) ήκηα χηρη
† ιῶ τοῦ φιλ(ιπου) μρ υπρ ηκεια χηρ(ι)
τω στ̄ρ̄ω.
† γιαννητζη (1) του κασίνι μρ $\overset{\pi\rho}{\upsilon}$
† Ego Ioannes milion testis sum.
✠ κω(ν)στ(α) ἱερευσ τ(ῆσ) κασσανι
[παντα] τα ανωτ(ερα) στεργω καὶ βεβαιω
μρ ὕπεγρ(α)ψα οἰκεία χειρι

to what I have laid down here let this gift which we have made by our own will clear and complete remain stedfast and unshaken. This deed was drawn up by the hand of me John the Notary in the place of Nicolas, Notary and Tabularius of the city of Cerchiara in the month of April of the first Indiction in the year 6690 in the presence of responsible witnesses.

I, Odo the Judge witness by the sign of the cross with my own hand.
I, John the Archpriest of the land of Cerchiara witness with my own hand.
I, John the son of Philip witness by the sign of the cross with my own hand.
I, Giannitzes (1) of Cassanos bear witness.
I, John of Milione bear witness.
I, Constantius priest of Cassanos confirm and ratify the above by my own signature.

(1) Diminutive of John.

LVI. — 101.

Description: Parchment. Good preservation. Written by the Notary of the Court of the Valley of the Crati. Many contractions. Measures 51 × 32 cms

Date: A. M. 6693.
A. D. 1185.

κατὰ τὸν ιουλίαν μήναν τῆσ ἐνισταμένησ ἰνδ γ εἰσ τὴν κ̃δ ἔ^τ(έοσ) ,ϛχϛγ, ὄντοσ καμοῦ συμ̂(εον) ὁ κα^πϛ (1) βαθέοσ γραττ(ασ) καὶ λοιπ(ων) εἰσ τὴν χ̣ὥραν συνέσιου δια τοῦ ποιῆσαι τᾶσ ριγϊκᾶσ δουλίασ· συνόντων μεθ᾽ ἡμῶν ὁ κὺρ ρούπερ(τοσ)· κα^πϛ (1)· λ̣ὠ̣ἰσιοσ κα^πϛ του κασσάνου· ρίγκαρδόσ ῡσ αβραα̃μ· στεφανοσ πε̃λιγρινο, γου(λιελ)μοσ μαιστ(ροσ) καστέλλ(ου) συνεσίου· ἰακωβοσ καβαλλ(αριοσ) τοῦ συνεσίου· βασιλιοσ κυρατωρ(οσ) γαλατ(οσ) καπουαν(οσ), ιω(αννησ) καρβελλου· μηχαηλ τοῦ καασσάν(ου)· κονστασ κριτῆσ κλερημόντ(ου), βαρζωνασ ς ρέναλδ(οσ) κριταῖ συνεσίου· καὶ ἑτερων πλείστων· ἦλθ(εν) ἐνοπιων ἡμῶν ἱλαριον ὁ τιμιωτατοσ ἀρχιμανδριτησ τήσ ἐυαγουσ μον(ῆσ) τῶν καρβοῦνων, κομίζων ἡμιν γραμματα ἐκ την κρατιὰν κορτὴν διλουσαν ἡμ(ἰν) ὁσώτωσ ὁ ἀρχιμανδρίτησ εγονγγειζεν ἀπὸ τῶν καταπάν(ων) καὶ ἐξουσιαστ(ων) συνέσιου· ὁτι ἐνοχλούσιν καὶ ἀποφωρούσιν τὴν μονῆν τῶν καρβούνων ἀπὸ

On the 24th day of July of the third Indiction in the year 6693, I, Simeon, Catapan of the Valley of Crati, and others with me were in the land of Senise on the king's service. Those with me were the Lord Rupert, Catapan, Louis Catapan of Cassano, Richard son of Abraham, Stephen Pelegrinus, William Master of the Castle of Senise, James, Caballarios of Senise, Basil the Governor, Galatus of Capouanus, John of Carbellos (?), Michael of Cassano, Constantius Judge of Clermont, Barzones and Renaldus, Judges of Senise, and many others. There came before us Hilarion the most worthy Archimandrite of the holy monastery of Carbone, bringing us letters from the Great Court setting forth to us that the Archimandrite had complaints to make against the Catapan and the Governors of Senise of having molested and robbed the monastery of Carbone in the matter of the men

τῶν ἀνῶν οὖσ εἰχεν ἡ εγκλήσ(ια) εἶσ τ(ῶ) συνέσιω· ἤγουν ἐκ των παίδων
λεοντοσ χαλκ(εοσ): καὶ ὁ αὐτὸσ λεων· καὶ οἱ παιδέσ αυτοῦ μετα ταῦτα
ἐκρατισεν καὶ ἐδεσποσεν ἀπο τοῦ καιροῦ ἀλεξάνδρόυ του κλεριμοντου
ἀνένοχλητ(ωσ)· ὡσ αὕτωσ ἐδείλ(ου) εσ τὴν αὐτὴν γραφῆν· ὅπωσ εἰ μὲν ὁ
τιμιωτατοσ ἀρχιμανδρίτησ δυν(άται) δεῖξαι καὶ κατὰστήσαι· ὅτι ἡ ἐκ-
κλησία τῶν καρβούνων· οὐτώ ἐκ παλ(ιν) ἐκρατισὲν καὶ ἐδεσποσ(ὲν) τοὺσ
ριθ(έντασ) ἀνοῦσ ὡσ ἀνωτέρωσ δειλοῖ. ἵνα φῶρεσωμὲν τὴν ἐγκλησί(αν)
ς τὸν εὐλαβεστατ(ὸν) ἀρχιμανδρ(ίτην)· ἀπὸ τῶν αὐτ(ων) ἀνων. ταῦτ(α)
ἡμεῖσ ἀκριβῶσ νοεῖσαντὲσ ἐρωτισάμὲν τὸν τιμϊωτ(α)τ(ον) ἀρχιμανδρῖτην
εἶ ἐδύνατο τοὐτ(ο) κατιστῆσαι, ἢ οὔ· απεκρίθη λέγων· ναὶ δὐνομ(αι)
τούτο δεῖξαι· ς κατὰτήσαι, καθῶσ εἰσ τὴν γραφῆν τῆσ κρατιασ κορτήσ
διεγώρευσα. παρἀυτίκ(α) ἐκομησὲν ὁ αρχιμανδρίτησ ἐνοπιων τῆσ κόρ-
τ(ησ) τοὺσ γεροντὰσ καὶ καλοῦσ ἀνοῦσ χῶρασ συνεσίου, καὶ τῆσ περι-
χῶροσ, οἰτιναὶσ ξῶ ⟨σύν⟩ σηφωνῆ ⟨συμφωνία⟩ ὁμολογησὰν καὶ ἐμνῆ-
μόνευθεισαν ὅτι ἡ μονῆ τῶν καρβούν(ων) ἐκρατισὲν καὶ ἐδεσποσὲν τὸν
ἄριθ(έντα) ⟨προρρηθέντα⟩ λεοντα χαλκέα ς τοὺσ παιδ(άσ) αὐτοὺ ἐπιτὰ

belonging to the church of Senise — namely, the sons of Leo the smith. It was clear in the deed that the same Leo and his sons had been in the possession of, and subject to the church without any dispute from the time of Alexander of Clermont. If (said the letters) the most worthy Archimandrite can show and establish that the church of Carbone from of old were lords and governors of the aforesaid men, as has been stated, we should defend the church and the most honourable Archimandrite in the matter of the aforesaid men. We made strict investigation of the matter and enquired of the most worthy Archimandrite if he could establish this or not. He answered and said "Indeed I can show and prove this, as it is set forth in the letters of the Great Court". And straight the Archimandrite produced before the Court old men of good standing in the district of Senise and of the country round, who with one consent established his contention and said that they remembered that the monastery of Carbone were lords and possessors of the aforesaid Leo the smith and his sons right

30 ⟨ἔπειτα⟩ ἀπο τοῦ καὶροῦ αλεξ̃ανδρου, κλὲριμιώντιου. καὶ ἑτέραν αὐθεντίαν οὖκ εἶχον εἰ μὶ τῆσ εὐαγοὺσ μονὴσ. τᾶυτα ἡμεῖσ ἀκικοώτεσ ἐπροσετάξαμὲν τοῖσ βαρουνῖοισ· καὶ κριταῖσ ς καλοῖσ ἄν̃οισ οὕσ εἶσαν μεθ' ἡμῶν, ὅπωσ πάντεσ ὀμοθυμαδὸν σκεψουσὶν πῶσ ὀφιλεί, ὁ ἀρχιμανδρίτησ καταστήσαι τοὺσ μνημονευθέντασ ἀν̄ου̃σ, ἐκρινὲν ἡ κορτη οὕτωσ·
35 ἵνα ὁ ἀρχιμανδρίτησ φερεί ἐνοπίων τῆσ κόρτησ τρὶσ ἀπὸ των εὐλἀβεστάτων καλογέρων τῆσ μονῆσ οἱτινεσ ὁμώσουσίν ησ τ(ὸ) ἀχραντ(ον) εὐαγγέλιον ὸσ ὡτ(ι) ⟨ὥσ ὅτι⟩ ἡ ριθ(εισα) μονῆ ἐκρατησὲν ς ἐδεσποσὲν, τὸν λεόν(τα) χαλκ(εα) ς τοὺσ παιδάσ αὐτοῦ ἐπειτα ἀπο τοῦ καιροῦ ἀλεξανδρου κλεριμόντ(ου), ς μετα ταύτα· ἵνα ἑχε ⟨εἶχε⟩ αυτοὺσ ἡ ἑκκλη(σια)
40 εἶσ αἐι ανενόχλήτ(ωσ). ὁ δὲ ριθεῖσ ἀρχιμανδρί(τησ) ἐκομησὲν τρῖσ ἀπὸ τῶν εὐλαβεστάτων καλωγέρων, κλήμη ἱερομονάζων καὶ ἐκκλησιάρχων καὶ ἀθανασιον ἱερωμόναζων, ς ἱερονιμον μοναχῶν, οὕσ κράτισαντὲσ τὰ ἀχραντα ευαγγελία ὄμωσαν ἐνοπίων τῆσ κόρτησ ὅτι τοὺσ ριθέντ(ασ) ἄν̄ουσ λέοντα χαλκ(έα) ς τοὺσ υἱοὺσ αὐτοῦ ἐπείτα ἐκρατισὲν ς ἐδεσποσὲν
45 ἡ μονῆ τῶν καρβούνων ἀπὸ τοῦ καιροῦ ἀλεξανδρόυ κλερεμόντ(ου)

on from the time of Alexander of Clermont and they had no other lord but this holy monastery. On hearing this we set the matter before the Barons and Judges and the honourable citizens who were with us that they might take counsel together how it behoved the Archimandrite to establish his claim over the aforesaid men. And they answered that the Court's decision was that the Archimandrite should produce before the Court three of the most respected monks of the monastery who should take an oath on the holy Gospel that Leo the smith and his sons had been in the rule of and subject to the monastery since the time of Alexander of Clermont and that henceforth for ever they should have established rule over them. Then the aforesaid Archimandrite brought forward three of his most honorable monks, Clement, priest and monk also in charge of the church, Athanasius the priest and monk and Hieronymus the monk, who taking hold on the holy Gospel swore before the Court that the aforesaid men, Leo and his sons were subject to and governed by the monastery of Carbone in the time of Alexander of Clermont. And straightway of their own

ἐλευ[θερῶσ]. οὗ μὴν ἄλλα παραύτίκα ἦλθ(ον) ἐνόπιων τῆσ κόρτησ βα-
σιλίοσ κουρά(τωρ) του συνέσιου· ς ὁ πρεσβυτερόσ θεοδωρὸσ χαλκόσ,
ς ὁ πρεσβυτεροσ νικολαοσ τουρνατ(οσ), καὶ ἦλθ(ον) δια τοῦ ὁμω(σαι)
εἰσ τὸ ἀρχαντ(ον) εὐαγγέλιον, καθῶσ ς οἱ καλωγέροι ὁμωσαν. ἡμεῖσ
τόυτο ἰδώντεσ τὴν τοιαύτην ἀσφαλειὰν ἐπλήρωσαμεν τὴν πρόσ(τα)ξ(ιν)
τῆσ κραταιασ κόρτησ, καὶ ἐφωρεσαμὲν τὴν μονὴν τῶν καρβούνων· ς
τὸν αρχιμανδρίτον ἱλάριον(α)· ἀπὸ τῶν ριθεντων ἀνω͞ν καθῶσ ἐκρινὲν
ἡ κόρτη, ς ἔχειν αυτοὺσ ἡ ευαγεστάτη μονὴ ἀπο τουνὺν ς εἰσ τὴν δι-
εινεκαὶσ ⟨διηνεκὲσ⟩ ἀνενὸχλήτωσ ς ἀνέποδίστωσ. πρὸσ γαρ πιστωσιν καὶ
ἀσφαλείαν εποιῆσαμὲν τῇ εὐαγεστάτῃ μονῆ τῶν καρβουνών τὸ παρὸν
ἔγραφον, ς εδώθη εἰσ την ριθ(είσαν) μονὴν εἰσ δικαιῶσιν. ἐγγράφ(η)
ἐπὶ εὐσεβοῦσ βασιλεῶσ γου(λιε)λμοῦ φιλόχριστοὺ μεγαλ(ου) ρηγῶσ ς
ἅγιου ἡμῶν δεσπότου· χειρὶ τοῦ ἡμετέρου νοταρίου ιωαννου τοῦ ρου-
σί(ου) μηνῆ καὶ ἰνδ ς ετει τῶ προγραφθ(εντι). παρουσία μρ μρ †

ταὗτα πάντα οὕτωσ ἐκριθὴ καὶ ἀπεσιμιωθὴ παρ ἡμῶν ρουπερτου
κα^πς^ τοῦ κλερεμεντ(ου) λωϊσϊ(ου) τοῦ κασσαν(ού), ριγκαρδ(ου) υἱου
ἄβραάμ, στεφάνου πελεγρίν(ου), γουλιελμ(ού) μαιστρου καστέλλ(ου) συ-

accord there came before the Court, Basil the Governor of Senise and the priest Theodore Calcos and the priest Nicolas Tornatorus to swear upon the holy Gospel as the monks had sworn. And we, considering that this security fulfilled the command of the High Court, gave Judgment for the Abbey of Carbone and the Archimandrite Hilarion in the matter of the aforesaid men as the Court decreed, namely that the holy monastery should hold them from now continually without let or hindrance. As a guarantee we have drawn up for the venerable monastery of Carbone the present deed and have given it to the aforesaid monastery as security. Written in the reign of the pious King William, Beloved of Christ, our great king and holy lord by the hand of me the Notary John son of Roussius, in the month and Indiction and year aforesaid, in the presence of witnesses. All this was adjudged and established by us Robert the Catapan of Clermont, Louis of Cassano, Richard the son of Abraham, Stephen Pellegrinus, William Master of the Castle of Senise, Basil the Governor, James

νεσίου, ἰακ̄ὠβ καβαλλ(αρίου) τοῦ συνεσίου· βασιλιου κουρατ(ωροσ)· γαλατ(ου) καταπαν(ου) ιωάννου καρβελλ(ου) μηχαὴλ τοῦ κασσαν(ου)· κονστάντινου κριτ(ου) κλεριμόντ(ου)· βαρ̄ζαν(ου) ς̀ ρϊναλδου κριτω̂ν συνεσίου.

✠ καγῶ λωϊσιο(σ) τοῦ κασσαν(ου)
μαρτυρων υπεγρ(αψα) διὰ του στρ̄ου
† ὁ (τόσ) τ^{ου} ρ^{ιθεντοσ} συμέων$^{(οσ)}$ ὁ κα^{πς} τῶ παρ^{ον}
δικαὶομα π̄υ(εγραψα)
✠ καγῶ ρου^{ππ} κα^{πς} μρ^{στς} π̄υ δια τοῦ στρ̄ου
✠ καγῶ στ^{ε}φαν^{ὸ} πελ^{ε}γρίν^{οσ} μ^{ρτς} υ^{πς} (²) δια^{του} στρ̄ου
✠ καγω ριγκαρ^{δ} υτσ ἀβραὰμ μ^{ρτς} π̄υ δια^{τοῦ}
στρ̄ου
† κων^{σττην} κρι$^{τ(ης)}$ κλ$^{ε[ρεμοντου]}$ μαρ^{τρ} παρευρε^{θεῖς}
εν του^{τ} ἲδιοχειρως π̄υ^{γρ}
✠ καγὼ βαρ̄ζων^{ᾶς} κρι$^{τ'}$ συνεσ^{ίου} μαρ^{τς}
π̄υ^{ς} δια$^{τ(ου)}$ στρ̄ου
✠ καγῶ ρεναλ^{δ} κρι^{τ} συνεσι^{ου} μ^{ρτς} π̄υ$^{΄}$ δια$^{τ(οῦ)}$ στρ̄ου

the Tabularius of Senise, Galatus of Capuanus, John of Carbellus, Michael of Cassano, Constantius Judge of Clermont and Barazones and Renaldus Judges of Senise.

† I, Louis of Cassano sign with the cross.
† I, Otto son of the said Simeon the Catapan witness the present judgment.
† I, Robert the Catapan, witness, sign by the cross.
† I, Stephen Pelegrinus, witness, sign by the cross.
† I, Richard son of Abraham, witness, sign by the cross.
† I, Constantinus the Judge of Chiaramonte chosen as witness sign this judgment by my own hand.
† I, Barzonas Judge of Senise, witness, sign by the cross.
† I, Renaldus Judge of Senise, witness, sign by the cross.

✠ καγῶ γου$^{\lambda\mu(\text{ος})}$ καστε$^{\lambda\lambda'\text{ν}}$ συνεσ$^{\text{ιου}\tilde{\text{ι}}}$ μαρ$^{\text{τς}}$ $\overset{\pi\rho}{\upsilon}$ δια$^{\tau(\text{ὸυ})}$ στρο$\tilde{\text{υ}}$ 80

† καγῶ γαλ$^{\text{τς}}$ καπουν́(ας) (1) μα$^{\rho\text{τς}}$ $\overset{\pi\rho}{\upsilon}$ δια$^{\tau(\text{ὸυ})}$ στροῡ

† καγῶ βασί$^{\lambda^{\lambda}}$ κουρα$^{\text{τρ}'}$ τ$^{\text{ο}\tilde{\upsilon}}$ συνεσί$^{\text{ου}}$ μα$^{\rho\text{τς}}$ $\overset{\pi\rho'}{\upsilon}$ (2) δια$^{\tau'(\text{ου})}$ στροῡ

† καγὼ ιω$^{\nu'}$ καρβάλλ μ$^{\rho\text{τς}}$ υ$^{\pi\rho}$ δια$^{\tau(\text{ού})}$ στροῡ

✠ ego iacob filius basilius testis 85

† I, William Castellan of Senise, witness, sign by the cross.

† I, Galatus of Capuanus, witness, sign by the cross.

† I, Basil Governor of Senise, witness, sign by the cross.

† I, John of Carbellus, witness, sign by the cross.

† I, Jacob the son of Basil, witness.

(1) Probaby καταπάνος; but see note in list of Byzantine officials.
(2) i. e. μάρτυς ὑπεγράψα.

LVI[a]. — 8.

Description: Written on parchment. Minuscule of the 12[th] Century. Uncial capitals. Measures 26 × 18 cms. Pieces are torn out of the ms. here and there.

Date: A. D. 1183.

† Signum manus presbiteri [Iohannis .... filii?] Michaelis.
† Signum manus Nicolai diaconis fratris eius.

Anno dominicae Incarnationis Millesimo centesimo Octogesimo tertio, mense Septembris, Indictione prima. Nos quidem prescripti videlicet presbyter Iohannes et Nicolaus diaconus qui sancte vivifice crucis signum superius nostris propriis manibus expressimus, presentia testium subscriptorum clarefac[imu]s quod vendimus tibi Iohanni carvello apud villam Sinesii unam petiam vinee que est pedes nungentos cum terra vacua que eidem vinee pertinet, et cum arboribus fructiferis que sunt in ea. pro solidis duobus et ducalibus undecim. Que vinea est in loco qui dicitur chefalum; cuius etiam indicamus fines. Ab oriente est terra Iohannis Sanmartini; ab occidente est vinea Petri de Urso; ab aquilone vinea iamdicti Iohannis sanmartini; a meridie via publica, et vertit in finem priorem. Hanc prenominatam vineam tibi vendidimus, cum introitu et exitu suo ut eam quiete possideas tu et tui heredes sine omni molestia et contrario nostri nostrorumque heredum, vel alicuius alie persone subposite. Dedimus eciam tibi auctoritatem et potestatem [ipsam] vineam vendendi, donandi, [per]mutandi et faciendi in ea vel ex ea [quicquid] volueris liberaliter. Siquis autem ex eadem vinea tibi sive tuis [heredibus] molestiam aut calumpniam inferre presumpserit componat pro pena [in curia domini] regis solidos auri triginta sex . et hec venditio tibi [et] tuis heredibus stabilis ac firma maneat in perpetuum. Quod scripsit [...] presbyter et notarius Sinesii qui et interfuit.

[Ego] Barionas iudex testis sum.
Ego Raynaldus iudex testis sum.
Ego Iohannes Sanmartini testis sum.
Ego Petrus de Urso testis sum.

LVII. — 40.

Description: Parchment. Measures 32 × 16.

Date: A. D. 1186.

† Signum sancte crucis et proprie manus mee Eleni uxoris quondam Ursonis tabordeti de Muromanna.
† Signum manus Coste filius eius.

In nomine domini nostri Ihu. Christi, anno dominice Incarnacionis millesimo centesimo octogesimo VI, mense Ianuarii [quarte] indicionis. Nos quidem prenominati Eleni uxor quondam Ursonis tabordeti de Muromanna et Costa filius eius cogitantes pro salute et redempcione animarum nostrarum nostrorumque omnium parentum tam vivorum quam defunctorum quaesivimus et voluimus [fraternitatem] ecclesie sancti helie monasterii carbone et ecclesie sancti Nicolai de pertuso obediencie eiusdem; et cum venerabilis predicti monasterii Hylarius archimandrita in ipsa obediencia sancti Nicolai predicti de pertuso cum quibusdam fratibus suis esset, perreximus ad eum et in manibus suis confratres predicti monasterii facti sumus tali vero tenore ut per singulos annos, Ego prenominata Eleni unam libram incenssi ecclesie carbonum in festo sancti helie persolvam. Et ego pronominatus Costa similiter in festo sancti helie unam libram incenssi in festo Sancti Helie ecclesie carbonum persolvam. Cum autem nos prenominati Eleni et Costa filius eius debitum universse carnis in fine nostro persolverimus, concedimus personas nostras ecclesie sancti Nicolai predicti sepultura sepelliri, ita ut omnem partem nostram omnium rerum nostrarum mobilium ipsa ecclesia predicta carbonum percipiat et integre abeat.

εγω ροπερτοσ ηεροιοσ ὁ καὶ ερεμνη μονοσ μρ
† Ego presbiter Iohannes Ierominimon testis sum.
† Ego ricardus grassus testis sum.
† Ego Nichita media lura testis sum.
✠ Ego Constantinus Iudex sancti Nicolai de pertuso testis sum.

LVIII. — 46.

Description: Measures 30 × 14. Good preservation, but a piece is torn out of the right side, and in consequence some of the words are missing.

Endorsed: No 88. Oblatio.

Date: A. D. 1189.

Signum manus Nicolai de Colubrario.

Anno dominice incarnationis millesimo centesimo octogesimo nono, mense Ianuarii, Indictione septima. Ego iam dictus Nicolaus qui sancte vivifice crucis signum mea propria manu expressi, presentia testium subscriptorum clarefacio quod dei timore correptus cogitans quam fragilis et caduca sit huius mundi vita, obtuli me deo et ecclesie sancti Elie carbonum in manibus domini Hilarii venerabili(s) archimandrite eiusdem ecclesie, sub abitu monachali. Offero etiam eidem ecclesie partem que michi contingit de domo in qua nunc habitamus apud sinesium. videlicet medietas ipsius domus est dodarium mee nurus in qua ipsa debet manere quandiu vixerit. et inde debet agnoscere ecclesiam. et post eius obitum ipsa medietas domus revertatur in manibus ecclesie; et de alia medietate pars que michi contingit sit de ecclesia. Habeo eciam terratam unam apud villam Sinesi iuxta domum Iohannis Corni de Campara ex qua offero mediatem ecclesie. Habeo et vineam unam in loco qui dicitur de Marolio iuxta vineam Nicolai de longa, quam nurus mea debet tenere in vita sua et post eius obitum sit in manibus et potestate ipsius ecclesie sancti Elie. Habeo et unam peciam vinee in loco qui dicitur de [ ] eo. ex qua medietatem do ipsi ecclesie integre cu[m omnibus] arboribus que in ea sunt. Do eciam eidem ecclesie boves [ ] et iuvencam unam, et porcos tres capitaneos; de [fru]mento, ordeo et lino, de vino et de veg[ ] medietas que mee parti contingit sit de e[ ] et de tinis (1) totum preparamentum bovum, vomerem unum (?), zappam I (2), cuniatum (3) unum,

(1) Tinio = vat (Italian).
(2) Zappa = mattock (Italian).
(3) Cuniatus = ? wedge (Lat: cuneus).

mannaram (1) unam, asc[iam] (?) guendilem (2) unum, putaturum I, et falces duas. Et de toto campo meo do medietatem eidem ecclesie. Et de toto stabile quod supra scriptum est breves (3) quos inde habui dedi ecclesie, causa firmitatis et securitatis ut semper teneat et possideat. Do etiam ecclesie et lectum meum.

Hoc fuit coram Theodoro Archipresbytero, et Presbytero Ricardo, et presbytero Rogerio, et presbytero Viviano, et Andrea de bisiniano, et Romano Sarolus filius presbyteri Marsilii.

(1) Mannara = ? Axe (It: mannaia).
(2) Guendilem possibly for badilliam (It: badila) = a cooking-pot.
(3) Breves. See note to 42.

LIX. — 103.

Description: Measurement: 50 × 24 cms. Two holes in parchment; otherwise good preservation. Many ligatures and abbreviations. The writing is difficult to decipher.

Date: A. M. 6701.
A. D. 1193.

† σιγ́(νον) χειρ̃(οσ) (1) γουλ(ιε)λ(μου) καπανίας (?)^{στ}ρου ⟨στρατηγοῦ⟩
αυθ(εν)τ(ου) της ρουτουν^{δ} τῆς̂ θαλασσησ
† σιγν(ον) χειρο(σ) μουρέλλα συμβιου αὐτοῦ

τοῖσ ευαγέσι μωναστηριοισ καὶ τοῖσ ευλαβεσι μοναχοῖσ καὶ ἱερεῦσι τοῖσ τὸν θ̃ν̂ ἐξιλεομένοις, νυκτοσ καὶ ἡμέρασ ὑπερ παντ(οσ) τοῦ χριστιανικο^{τατου} ταγματοσ· δικάιον ὕπάρχει πασ χριστιανὸσ ἐκ των ἰδικείων ⟨οἰκείων⟩ αὐτού πραγματων· καὶ ὑπαρχόντων δοῦναι αὐτοῖσ ὑπερ λυτρού καὶ αφεσέωσ τῶν αμαρτίων αυτοῦ, ὅθεν καγὼ γουλιελμοσ τῆσ καμπάνειασ ὁ αυθ(εν)τ(ησ) τῆσ ρουτουν^{δ} τῆσ θαλάσσησ, οἳ ανώτερω τὸν τύπον τοῦ τιμίου καὶ ζωοποιοῦ στρ̃ου πρὸχαραξαντεσ, τὸ δὲ ὅλον ὑφοσ τοῦ νοτ(α)ρ(ιου) συν$^{τ(α)}$ πρ̃ωτα επονυμ(ια) γραφὲν ενθυμουμενοι

The sign of William of Campania, strategos,
Lord of Rotunda on the sea.
The sign of Murella his wife.

It is meet that every Christian man should for the pardon and remission of his sins give of his goods and possessions to the holy monasteries and venerable monks and priests who beseech God day and night on behalf of all Christian people.

Wherefore I, William of Campania the Lord of Rotunda on the sea, who have above made the sign of the holy and life-giving Cross, and have caused to be written by the Notary the whole document

(1) *William of Campania*: Possibly William of Campania was one of the Norman Lords who followed Tancred, and obtained his land of Rotunda as a reward, guaranteed by some sort of covenant, for his services.

τῶν πολλῶν ἡμῶν αμ(αρ)τι(ων) καὶ πτωουμενοι τῆσ τοῦ θανάτου θρώ-
στομῆσ, ὑπερ λυτρου καὶ ἀφεσεωσ τῶν αμαρτιων ἡμων, καὶ των ἡμε-
τερων γοναιων ζώντων τὲ κὰι τεθνεωτων. αφιερωννομαι συν τῇ ἐμῇ
συνζύγου, τῇ ἐγκλησια του προφητ(ου) ἰλιοῦ τοῦ μοναστηριου τῶν καρ- 15
βούνων καὶ σοὶ τῶ θεοστεφητος ἀρχιμανδριτ(ω) ιλαριωνι· καὶ πᾶσι
τοῖσ σοῖσ διαδόχοισ, τὸν ναὸν του αποστολ(ου) ανδρ(ειασ). ὀνπερ υπα-
κειτ(αι) εισ τὴν διακράτησιν τῆσ ρουτουνδ(ασ) τῆσ θαλασσησ μετα τὴν
διακρατησιν ἡν διδωμεθα σοὶ· καὶ πᾶσι τοῖσ σοῖσ διαδόχοισ. ἀρχ(εται)
δὲ ὁ περιορισμοσ τῆσ τοιάυτησ διακρατήσεωσ απο του σταθμου του 20
σινι. δεχεται τὴν διμοσίαν ὁδὸν τὴν ἐρχομενην ἀπο τοῦ ανγλωνιου (1),
και ανερχεται ἡ αυτη ὁδὸσ ἐωσ εισ την κεφαλην του ὁρουσ τοῦ καρα-
μελλου (2) εἰσ τὸ ἐσχατον δενδρον, καὶ ὑπαγέι τὴν εισωτατ(ην) ἀχρι
εισ τὴν ἀλλην οδὸν καὶ καταβαίνει ἡ οδὸσ ἄχρι εἰσ τὸ ρίακυ τοῦ αγιου
ανδρεα καὶ αναβαίνει αὐτο τὸ ριάκυ ἀχρι εἰσ τὸ ριακίτζυ τοῦ οντοσ 25
εισ τον (?) ποδα τοῦ χωράφιου του δημητρι(ου). καὶ ἀναβαινει τὸ αυτο

together with our family names, having in mind our many sins, and dismayed at the (?) insolence of death, for the pardon and remission of our sins and those of our fathers living and dead, I with my wife give to the church of the prophet Elias of the monastery of Carbone, and to thee the God-inspired Archimandrite Hilarion, and to all thy successors, the church of the apostle St. Andrew which is in the jurisdiction of Rotunda by the sea, with its possessions, which I give to thee and to all thy successors. The boundary of such possessions begins from the (?) harbour mouth of the river Sinni and takes in the public way which begins at Anglona; and the same way goes on to the top (head) of the hill of Caramola to the last tree, and goes along the inside way as far as the other road, and the road goes down to the stream of St. Andrew, and the stream goes up to the brook which is at the foot of the land of Demetrios, and the same brook goes

(1) *Anglona*: On the river Acri, opposite to Tursi. Both were once Episcopal sees.

(2) τοῦ ὁρουσ τοῦ καραμελλου: Perhaps Monte Caramola, a mountain in the mountainous district east of San Severino, beneath which flows the torrential river Sermento.

ριακιτζυ (ε) ἄχρι εἰσ τὴν ὁδὸν τὴν περιπατοῦσαν· εἰσ τὴν πηγὴν τοῦ σαμβόῦ καθῶσ υπαγέι ἡ αυτὴ οδὸσ ἀχρι εἰσ τὴν πηγην καὶ ἀπο τῆσ πηγὴσ καταβαινει τὸ ριακυ τοῦ σαμβὸῦ καὶ ἀπὸ τοῦ στομιου τοῦ ριακιου υπάγει τὴν εισωτ(α)την εἰσ τὴν δημωσίαν οδὸν· καὶ απὸ τησ οδοὺ εισ το μεγά αγριέλαιου καὶ ἀπὸ τοῦ αγριελαίου τὴν εισωτατην καθαπερ κυνων(σ)τασιμον ⟨κοινῶν στάσιμον⟩· ἀχρι εἰσ τὸν ποταμον τὸν προρηθέντ(α)· καὶ ἐκ του ποταμου· ὁπωσ λάβεισ ὕδωρ δια τὸ αρδυειν κύπουσ κὰι περὶβολην καὶ αλιεύειν ἐλευθέρωσ εἰσ ὅλον τὸν ποταμον τῆσ διακρατήσεωσ ρουτούν$^{\delta(\alpha\sigma)}$. κὰι εκ τῶν ανῶν τῆσ ἐμῆσ χώρασ ει μὲν βουλοντ(αι) αφιερόσαι τῆ σῆ εγκλησία συν των κοινητων αὐτων πραγματων, ἵνα εχεσθε ἀδιάν τοῦ δεχεσθαι αυτοὺσ ἀκωλυτωσ. ταυτην δε τὴν αφιέρωσι(ν) ποιουμ(αι) ἄχρι εἰσ τὸ διεινεκεσ ανεπαφον καὶ ελευθερον καὶ χωρῖσ τινὸσ δουλίασ. εἰ δὲ συμβει του ἐλθειν (?) μὲν εἰσ τὸν οικον τοῦ αποστολου ανδρεα μιὰν ἤ δυο φορὰσ τοῦ ενιαυτοῦ συνδυσειν ⟨συνδήσειν⟩ ωλλοισ, ινα (?) μεταδεξεται ὡσ εἰσ $^{\tau o}$ τῶν αδελφων μεροσ τῆσ εκκλησιασ, ου μὴν δὲ αλλ ἵνα καὶ τὴν μονὴν τοῦ αποστολου

up as far as to the winding road and to the spring of (?) Sambos. And the same way leads to the spring, and from the spring the stream goes down, and from the mouth of the stream it leads along the inside (path) to the public road, and from the road to the great wild olive, and from the wild olive on the inside path to the common pool. And from this river you may take water to water crops, and you may fish with nets and rods freely throughout the whole river of the property of Rotunda. And for the men of my land if they wish to give themselves to the church with their movable goods, you may receive them without let or hindrance.

And this gift I make for ever, freely without constraint or guile. And if it happens that (†) I come to the house of the apostle St. Andrew to collect one or two harvests a year from other people let them be received as the portion of the brethren of the church. Moreover when the monastery of the holy apostle St. Andrew shall have need of

(†) This passage is very obscure. The Greek is difficult to decipher and the wording very uncertain.

ανδρε(ιασ) ἐξει αδειαν του χωρῆσαι και αλεσαι χωρισ ἀλεσματοσ (ε) καὶ μεθωματοσ (ε) τοῖσ εμοῖσ μύλοισ. ετι δὲ διδώμαι σοι αδιαν καὶ ἐξουσιαν τοῦ νεμεσθαι καὶ υδρευσασθαι τα ζοά τῆσ κυριασ μονῆσ τοῦ καρ- 45
βούνο χωρὶσ προστ[ιμιου?] εισ̂ πασαν τὴν διακρατησιν τησ ρουτυν δ(ασ). χορτον βαλανην ξυλον ἀνευ τῶν δυό φυρεστ́ων τοῦ καραμελλ(ου) καὶ τοῦ ριγκοῦ· καὶ τοινυν τοὺσ δυο φορέστουσ ἓν τῶ καιρ(ω) τῶν βαλανίων. καὶ ἀπο του παρόντοσ ὁμολογω εἰσ τὸν ἐξῆσ απαντα χρ(ονον) επεξουσιαν ἔχειν τὴν προρηθ(εισαν) διακράτησιν· τοῦ πράττειν ἐξ αυτων 50
καθὰ βουλεσ[ιν] ὡσ τὸ κυρ(οσ) καὶ τὴν ἐξουσίαν παρ ημων ειλειφωσ· καθὰ ὁ νόμοσ τοῖσ ἰδιοισ δεσπότ[οισ] διακελεύεται. μηδεισ δὲ ἑστω παρανοσφ(ισ)θη τουτων· εἰ δὲ φανεῖ ποτὲ καιρῶ η ἀρ ⟨? ἄρχων⟩ η κληρονομοι ἡ ἡμεῖσ αυτοὶ η ἑτερο(σ) ξενοσ [ ] στ[ ]τησι κοι-
νησι † ημεισ τὰ προλεχθεν μοναστηριον † ἡ αγωγη αφ τ̄ων [ ]· περὶ 55
τῆσ τοιαύτησ αφιερώσεωσ ανθησταμεθ(α) (ε) καὶ διὲκδικαν σὲ αὐτὸν ἀπο παντὸσ ἐναντίμεν(ου) προσωπ(ου) καὶ σὲ ἄζημιον καὶ ἀνεμπόδιστον διαφυλατομέν σε. εἰ δὲ ποτε οὐ ποιησώμεν αλλὰ εἰσ επιστροφὴν πειραθωμεν γενεσθαι πρῶτ(ον) μέντοι εἶναι ημᾶσ κατεραμενουσ παρὰ κῦ

winnowing and grinding, I give my mills to thresh and grind without tribute of grain or wine. I give power and authority to feed and water the animals of the monastery of Carbone without payment in the whole territory of Rotunda, and I give fodder, acorns and wood from the two forests of Caramola and Rinco, and I give these two forests in the time of the acorns from the present time for ever.

You shall have power over the property aforesaid to do with it as you shall wish, according to the authority and power received from us as is allowed by law to all private persons. And let none contradict this. And if at any time either our heirs or we ourselves, or any other (do you injustice) in the matter of this gift, we will defend you against everyone and see that you suffer neither loss or annoyance. If at any time we do not do so, but change, let us in the first place

(†) Written above in another hand. Evidently an explanation made by a later reader.

θῦ. παντοκρατρ̄ καὶ τῶν τ̃·ι̃·ῆ̃ αγίων πρω̃ν· ἑκτοτ(ε) δὲ ζημι(ουσθαι) ἡμας ὑπερ παραβασιας των τιμίων στρ̄ων εἶς τὸ βημόσιαν τρια ρηγ(ατα)· ἐν εἰθουτ(ωσ) διαμενει ἡ παροῦσ(α) ἀφέροσις στερεὰ βεβαια καὶ απαρασαλευτ(οσ). ἡπερ εγράφη δια χειρο(σ) γεωρ(γιου) νοταρ(ιου) καὶ ταβουλαρ(ιου) δια προσταξιωσ τοῦ κυροῦ γουλιελμου τῆσ καμπιανησ τοῦ αὐθεντου τῆσ ρουτουνδασ τησ θαλασσησ· ἐν τῶ καιρῶ τοῦ θεωσκεπτου και κραταιου ἡμων ρηγοσ τανκρίδοσ ([1]) καὶ ρογεριου ρηγ(οσ) υἱου αὐτου καὶ εδόθη σοὶ τῶ ευλαβεστάτω αρχιμανδριτω ἱλαριώνι καὶ τοῖσ σοῖσ διαδοχοισ̂ πᾶσι ἐτει ,ϛψα ιν ια παρουσια τῶν ὑπογραφθ(εντων) μαρ(τυρων) μη(νι) δικεμβρηι τη προρηθείσηι ιν[δ]·

✠ εγὼ λουκασ τῆσ καπανιασ μαρτ(τυρων)
ὑπεγραψα

be accursed by the Lord God the Almighty, and the 318 Fathers, and then let us pay for the trespass against the holy crosses into the treasury three royal numismata; and nevertheless the present deed shall stand firm and steadfast.

Given by the hand of George Notary and Tabularius at the command of the Lord William of Campania, the feudal lord of Rotunda by the sea, in the time of our mighty king Tancred and of king Roger his son, and given to thee the most venerable Archimandrite Hilarion, and to thy successors, in the year 6701, in the presence of the witnesses whose names are written below.

† I, Luke of Campania bear witness by my hand.

([1]) *Tancred and Roger*: Tancred Count of Lecce, afterwards King of Sicily. Tancred died February 20th 1194, a few days after Roger his son. He was the illegitimate son of Roger son of Roger II, and seized the kingdom of Sicily from Constance, Roger II's daughter, after the death of William II. He waged war against those of the Apulian Barons who resisted his claims, and brought many of them to his side.

Tancred Count of Lecce was a great builder of Churches. The magnificent Church of St. Nicholas of Lecce was built by him at the expense — alas! of the famous Abbey of Santa Maria di Cerrate, with whose goods he endowed it.

✠ ρογεριοσ τῆσ γραβινασ (1) μαρτυρων
υπεγραψα
† εγω ρεναλδοσ ? (τησ καπανιασ) μαρ(τυρων)
υπεγραψα
✠ βενιαμεν στρατιω(τησ) μαρτυρῶν ὑπεγραψα
† αγ[απι] τοῦ ρο^{ου} μρ υπ
† ὁ του φιλιππου κατ(?α πανου) υἱοσ
ευκτωρ ι^{ε}ερευσ̂ μρ π̈
✠ πετροσ ὁ κριτησ στερει καὶ βεβαιει.

† I, Roger of Gravina bear witness by my hand.
† I, Renaldus of Ca(m)pania bear witness by my hand.
† I, Benjamin the soldier bear witness by my hand.
† I, (?) Ag(api)tos of Ro(tunda) bear witness.
† I, Philip Catapan, son of Philip the priest bear witness.
† I, Peter the judge confirm and establish this.

(1) *Gravina*: Famous at this date for the Concordat which took place there between the Pope Celestin III and Count Tancred, by which the Pope recognised him (Tancred) as King of Sicily, while taking away from the sovereignty much that the first Norman sovereigns had enjoyed as religious prerogatives.

LX. — 104.

Description: Written on parchment by a monk of Carbone. Measures 25 × 22 cms. Handwriting good and clear minuscule.

Endorsed: τῆς ἁγιας ἑκατερινας τῆσ μυρομαννῆσ
Sancte Catarine de Muromanna.

Date: A. M. 6703.
A. D. 1195.

† σιγνον χειροσ πετροσ κριτ(ὴς) μυρομάννησ, τῶ δὲ ἕτερ(ω) ἐπίκλην πέτροσ του παπ(α) ϊῶ

ὅσιον καὶ ἐυάρεστον καὶ ἐυαπόδεκτον ἐστὶν πάσι τοῖσ φοβουμενοίσ τὸν θεὸν, τοῦ περϊτρέχειν καὶ ἀντλεῖν καὶ κληρονομεῖν εὐχῶν ἁγίων πρῶν, ὅθεν γληχόμενοσ τούτω ἐγῶ πέτροσ κριτὴσ μυρομάννησ ἐν τῶ ,ϛψγ ἔτι ινδ ζ περϊτρέχω τῆ σῆ ἁγιοσύνη ὦ εὐλαβεστάτε καὶ ἡγιασμένε ἀρχιμανδριτ(ά) μον(ῆσ) τοῦ καρβουνων, κύρ ιλαρίων συμπαση τῆ ὑπὸ σὲ ἐν χῶ αδδ᾽ ⟨ἀδελφότητι⟩ αἰτων παρ᾽ ἡμῶν τοῦ αναδηχθῆναι μάι ⟨με⟩ ἀδελφόν τῆσ ὑμετέρασ ἐκκλησίασ καὶ μέτοχον μαι γενεσθάι τῶν εὐχῶν καὶ τῆσ ἐλεημοσύνησ τὴν καθεκάστειν γυνομένιν ⟨γενομένην⟩ ἐν τῆ ὑμετέρα μονῆ. οὐ μὴν δὲ ἀλλὰ καὶ τὴν ὑμεταραν ἐκκλησιαν τῆσ

The sign of Peter Judge of Muromana otherwise known as Peter son of the Priest John.

Holy and well-pleasing and acceptable it is that all who fear God should strive to obtain and share in the prayers of our Holy Fathers; wherefore I, Peter the Judge of Muromana desiring this, in the year 6703 and the 7th Indiction beseech thy holiness, most pious and reverend Archimandrite of the monastery of Carbone, Lord Hilarion, with all the brethren in Christ who are under thee, that I may be received as a Brother of your Church and may drink from the well of all the prayers and almsgivings which are done and said every day in your monastery. Moreover your church of the holy and victorious martyr

ἁγίασ καλλινίκου μαρτύρ(οσ) τοῦ χῦ ἐκατερίνησ, τῆν οὔσὰν σύνεγγεισ καὶ πλησιόν τοῦ προλεχθέντοσ ἄστε(οσ) μυρομάννησ, τοῦ καλιεργεῖν καὶ ἀνἐγείραι καὶ ἀνοικοδομησάι καὶ ποιὴν οἴκουσ β. ς φυτεύσαι ἀμπελόνειτζασ, ὥσ καὶ τὸν αοἴκιτ(ον) τόπ(ον), οἰκιτήρι(ον) καταστήσαι. μαλλὸν θεοῦ ὁδηγοῦτοσ μοι καλογ(έ)ρ(ω) και κατενιαυτὸν ἐν τῆ σεβασμία ἑορτὴ τοῦ ἁγίου προφήτου ἰλιοῦ τελεῖν μαινὸ ⟨μνᾶν⟩ ἕν. καὶ ἐν τῆ ὑμετερῆ ἐλεύ[θερια] σοῦ τὲ καὶ τῶν σῶν ἀδελφῶν κατὰ τὸ δυνατὸν φιλοφρόν· ωσ δέξασθαι ὑμᾶσ εκ θῦ ⟨? θεοθεν⟩. καὶ ἐν τῆ ἀποβιώσει μου ἐλθειν μαι ἐν τῆ ὑμετέρα μονῆ σὺν τῶ ἡμησι ⟨ἥμισυ⟩ μέροσ τῶν κοινιτῶν ⟨κινήτων⟩ μου πραγμάτων. ὅθεν τῆ ὑμετέρα ὁσιότητι ἠξάμεμοι τῆ ἐμῆ παρακλήσει ἐποιήσατε με ἀδελφὸν τῆσ ἡμετεράσ ἁγίασ εκκλη(σιασ) καὶ ὑμῶν· καὶ τὴν ἐκκλησιαν ἣν ἠτησα ὑμῖν τιοὕτω τρόπω

of Christ Catherine which is close to and a part of the aforesaid city of Muromana, I ask of you that I may till the land (a) and beautify it and raise up and build two houses and plant vineyards and make the uninhabitated places a place where men dwell. Moreover, God being my guide I will lead the life of a monk, and every year at the holy feast of the prophet Elias I will pay one pound; and I ask that you will me receive me (?) as from God, you and your brethren, with all possible loving kindness freely (b) and that at my death I may come to your monastery with the half of my moveable goods.

Whence your holiness having yielded to my request and made me a brother of our holy church and of yourselves, and the church which

(a) One might quote in reference to this passage the liturgical phrase (Liturgy of St Basil) καρποφορουντῶν καὶ καλλιεργουντῶν ἐν ταῖς ἁγίαις ἐκκλησιαῖς σου. There is a difference of opinion anong liturgists about the meaning of καρποφορεῖν and καλλιεργεῖν in this connection. Some people think that they refer to material offerings made by the faithful in the Divine Liturgy. Others that they refer to general good works. In the first case καλλιεργεῖν would mean to till the ground (its ordinary signification) in the second it would mean to live a virtuous life.

(b) Or perhaps "in your mercy, you and your brethren". Reading 'ἐν τῶ ὑμετερω ἐλεει σου'. The difficulty to this reading is that the word is unmistakably ἐλευ; and I have read it ἐλευ(θερία).

ὡσ προῆρικα ἐστέρξατέ μοι ἄχρι βιου ζωὴσ μου. τοῦ καλιἐργεῖν μαι
25 εν τῆ εκκλησ[ια] καὶ κυριεῦειν ἀυτὴν καὶ πάση τῆ διακρατήσει αὐτὴσ.
ἡ δὲ φοραθ(ε), ὅπερ μοι γενιται ⟨μὴ γενήται⟩ τοῦ βούλεσθαι μαι απο-
ζενοσι αὐτον ἐκ τῆσ κυρίασ μονῆσ τοῦ καρβούνων, ἡ μὴ ποιῆν καθ(α)
προήρικα, ἢ τὸ ὀνομασθὲν τελ[ε]ωσ μὴ ἀποδοῦναι. τοῦ ἔχειν ὑμασ
ἄδιαν τοῦ ἀραι ἀπ' εμοῦ τὴν ἐκκλησίαν, καὶ ποιῆν ἃ βούλεσθε. ἡ ⟨ἢ⟩
30 δε ποιῶ τὰ συμφονιθιντα καλῶσ, ἃ ὁμολογῶ τούτω ποιῆν. ἐξὼν ποιῶ
τῶ παρὸν ἔγραφον βεβαίον στερεὸν καὶ απαρασάλευτον. ὃ ἐγραφ(η)
χειρὶ ἀθανασίου μονοχοῦ τληπαθ(οὺσ), ταχά και αἰκονόμ(ου) μονῆσ
καρβούνων

I asked of you, you have in such wise as is aforesaid granted to me till the end of my life that I may lead a virtuous life in the church and control it and all its possessions.

But if you are in this matter deceived by me (which God forbid) and it happens that I wish to cut myself off from the Abbey of Carbone or I do not do as I have said and do not give fully what I have mentioned then you have a right to take away from me the church and to do with it what you wish. But if I do honourably what I have agreed to do (the agreement stands).

Wherefore I make the present deed, firm, steadfast and not to be set aside.

Written by the hand of Athanasius, humble monk and oeconomos of the Abbey of Carbone.

LXI. — 13.

Description: Written, probably by the same scribe who writte No 9, on parchment. Measures 38 × 31. .

Endorsed: Confirmatio de Constantia Anno 1196.

Date: A. D. 1196.

IN NOMINE DEI ETERNI ET SALVATORIS NOSTRI IHU. XT: AM:

Constantia divina favente clementia Romanorum Imperatrix semper Augusta et Regina Sicilie. Cum Imperialis nostre discretionis intentio sit omnimodis in divina dispositione fundata, propositi nostri est creatoris clementiam devotis oculis intueri et sacrosanctis ecclesiis, monasteriis et locis venerabilibus debitis beneficiis misericorditer providere. Illud enim nostris utilitatibus potius decernimus applicatum quod locis venerabilibus a nostra serenitate largitur. Inde est quod Ylarius venerabilis archimandrita monasterii sancti helie de Carbone fidelis noster celsitudini nostre instantius supplicavit ut privilegia domini magnifici regis Rogerii patris nostri et aliorum felicium regum progenitorum nostrorum sancte et inclite recordationis ipsi monasterio indulta necnon libertates obedientias casalia possessiones et omnia tenimenta eiusdem monasterii per privilegium ipsi monasterio nostra serenitas confirmaret. Nos autem divine retributionis intuitu preces eius super hoc benignius admittentes privilegia domini patris et aliorum felicium regum progenitorum nostrorum libertates quoque et quicquid in eisdem privilegiis domini patris nostri et aliorum felicium regum continetur, necnon obedientiam sancti angeli di battipede cum omnibus aliis obedientiis, casalia cum omnibus pertinentiis suis, possessiones et omnia tenimenta prefati monasterii que tenet et possidet per totum regnum nostrum, vel que in antea domino auxiliante iusto titulo poterit adipisci, eidem archimandrite successoribus eius et ipsi monasterio imperiali auctoritate nostra confirmamus et presentis scripti nostri pagina communimus. Ad huius autem confirmationis nostre memoriam et inviolabile firmamentum ipsi monasterio perpetuo valiturum presentem inde paginam per manus Gosfridi notarii et fidelis nostri scribi, et sigillo nostro iussimus roborari anno mense et indictione subscriptis.

Data Panormi anno dominice incarnacionis millesimo. centesimo. nonagesimo sexto. Mense Septembris quintedecime Indictionis.

LXII. — 36.

Description: Parchment 37 × 14. Written on Parchment in a clear hand. Well preserved.

Endorsed: No 72. Oblatio.

Date: A. D. 1196.

Ego Guilielmus Scrivungius de Pollicoro veniens ad dominum hilarium. Carboni ecclesie venerabilem archimandritam una cum uxore mea Argentia nomine, illum admodum deprecati sumus quatenus in fraternitate et beneficiis ac orationibus praedicte ecclesie nos recipere dignaretur. Ipse vero gratia sue benignitatis nostro desiderio nostrisque petitionibus acquiescens devote et diligenti ani(mo) nos sussepit. Unde nos pro redemptione animarum nostrarum optulimus corpora nostra cum omnibus rebus nostris stabilium videlicet et mobilium predicte ecclesie sancti elie Carbonum et hobedientie eius sancti petri de revolta que constat in territorio Poll(icori) et prefato domino eiusdem ecclesie archimandrite hilario quatenus omnibus diebus vite nostre predicte ecclesie sancti petri praedicti amore fideliter serviamus et hedes (sic) eius ad meliorem statum perducamus possessiones eius sublevare curemus et alia bona ipsi(us) ecclesie competenter manuteneamus et conservemus et predicto domino hilario venerabili archimandrite praefate Carbonum ecclesie cunctisque fratribus suisque successoribus iungiter hobediamus. De stabili vero nostro quod ecclesie sancti elie Carbonum et obedientie eius sancti Petri de revolta optulimus declaramus, quod est quedam vinea nostra in territorio Pollicori scilicet in loco qui dicitur revolta vinearum sancti Nicolai cuius vinee isti sunt fines. Ab oriente vinea Michaelis de Surda; ab occidente vinea Iuliani de fornara; a meridie terra Georgii Strambi; a septentrione vinea Rodonandi. Infra hos igitur fines est praedicta vinea quam praedicte carbonum ecclesie et hobedientie eius ecclesie sancti Petri et domino hilario prenominato suisque successoribus optulimus, ea vero ratione quatenus a modo et in perpetuum in sua suorumque successorum sit potestate possidendi, donandi, et per omnia in ea et ex ea faciendi quicquid sibi placuerit, sicut de propria eorum et cum omnibus que infra suum ambitum continet cunctisque suis utilitatibus cum introitu et exitu suo ac nos nullomodo seu tempore nos inde (?) retrahamus neque aliquid contrarie seu requisitionis aut

molestie eis inferamus sed omnino defensores illis exinde ab omni humana persona semper fiamus. De mobilibus vero nostris quae ponimus in ecclesia sancti petri haec sunt videlicet. Vacca I cum iuvenco uno et vituloi, asina I, buttes tres, tine due, mannara una, zappa una, achetta I, caldara I, sartago I, putatonum I, olla enea I (1), et quecunque deinceps lucrari vel acipere poterimus in potestate et dominio ecclesie sancti petri permaneant.

Scriptum per manus Gulielmi archipresbyteri et notarii Scanzani. Mill: cent: nonages°: sexto. M. Martii, ultimo die, Indictione Quartadecima.

Signum manus predicti Gulielmi Scrivungii: † Ego attorus testis sum.

Signum manus predicte Argentie uxoris Guil: Scrivungii.

Signum manus Iohannis de Archidiacono. † Ego Nicol: de Turre(?) testis sum.

Signum manus Basilii de Barisana.

Signum manus Gulielmi Carratelli. ✠ Signum manus Petrucce iudicis Scanzane.

(1) For these words see Deed 46. Except the following: accheta It: hachet. See Rohlfs p. 137 for its use in S. Italian dialect. Caldare = boiler. Sartago = Saucepan. See Forcellinus. Tot: Lat: Lexicon. pub: Prati 1839.

LXIII. — 15.

Description: Written on parchment in minuscule of late 12th or early 13th century. Measures 50 × 33 cms.

Endorsed:

Anno 1196.
Imperatoris Henrici et Constanciae eius uxoris.

Date: A. D. 1197.

([1]) Anno dominice Incarnationis millesimo centesimo nonagesimo septimo mense Octubris Indicionis quintedecimae Regni vero domini nostri Henrici dei gratia romanorum Imperatoris semper Augusti et regni Sicilie regis, et domine nostre Constantie romanorum excellentissime Imperatricis et regni Siciliae regine, Anno secundo, feliciter. Amen. Nos tristaynus de duna et beringerius de latronico Imperiales Iusticiarii per hoc presens scriptum notum facimus quod dominus Ylarius venerabilis archimandrita de Carbone ex parte domine nostre sesenissime Imperatricis litteras nobis attulit quarum continentia talis erat: Constantia dei gratia romanorum Imperatrix semper augusta et regina Sicilie Beringerio de Latronico et Tristayno de duna Iusticiariis fidelibus suis gratiam suam et bonam voluntatem. fidelitati vestre notum facimus quod nos misimus alia vice precipiendo per litteras nostras baiulo et hominibus ([2]) sancti Clerici ut de tenimentis et possessionibus quas monasterium sancti helie de Carbone ibi tenuit et possedit tempore ([3]) Regis Gulielmi nepotis nostri felicis memorie molestiam aliquam eidem monasterio non inferrent, nec gravamen indebitum. sed ipsa sicut eo tempore tenuit et habuit ita ipsa pacifice et quiete habere et tenere permitterent. Super quo mandatum nostrum

([1]) Compare with this Charter: Nos. 9, 13, and 39.

([2]) *San Chirico* had a Bishop in the 12th century. cf. History, p. 32. It is still a sufficiently important little town charmingly situated among the hills of the Basilicata. It was originally the « town of San. Cyrico », the boy martyr, whose feast with that of his mother Santa Julita, is kept by the Greek Calendar on June 15. Eventually the Saint was forgotten, and the likeness of the name to *chierico* caused a confusion which is clearly indicated by the use of the word « clericus » to represent the name in Latin.

([3]) William II of Sicily.

sicut audivimus non fuit execucioni mandatum. Quod si verum est grave illud nimis ferimus et molestum. Unde mandamus et precipimus fidelitati vestrae quatinus personaliter apud Sanctum Clericum vos conferatis et si quas possessiones vobis vel tenimenta inveneritis que monasterium Carbonum tempore supradicti regis illuc tenuerit et habuerit et de eis ab ipsis hominibus auctoritate eorum destitutum est, ponatis monasterium ipsum de possessionibus et tenimentis illis in ea sagina et possessione qua fuit, proibentes hominibus ipsis ex parte magnitudinis nostre ut amodo memorato monasterio nullam violentiam vel molestiam ex inde inferre presumant; sicut de gratia nostra confidunt sed si quid iuris in eis se habere dixerint illud ordine iudiciario ex[periant]. data panormi XXVIII° Aug. XIII° indicionis.

Nos itaque ipsum sacrum imperiale mandatum adimplere volentes apud sanctum Clericum personaliter ivimus et curiam ibi congregare fecimus et astantibus nobiscum baronibus iudicibus et probis hominibus subscriptis testibus et aliis multis, predictum imperiale mandatum in plenaria curia legere et intendere fecimus et de inde interrogavimus monachos Carbonum qui ibi erant pro parte ecclesiae pro eo quod archimandrita infirmabatur et venire ibi non poterat, ut dicerent et ostenderent nobis super quo tenimento molestati erant et quas raciones de ipso tenimento habebant. Tunc illi ostenderunt nobis quoddam (1) privilegium ecclesiae antiquum factum a domino hugone de claromonte et domina Giamarga coniuge sua in quo continebatur qualiter tenimentum illud erat de ecclesia Carbonum; ubi molestati erant et quomodo ipsa ecclesia tenuerat tenimenta illa per spatium centum vigenti annorum et amplius. In super ostenderunt quoddam aliud instrumentum in quo continebatur qualiter illa alia vice dominus Ylarius Archimandrita Carbonum predecessor istius archimandritae, fuit inde in placito cum hominibus sancti Clerici coram beringerio de latronico iusticiario et ordine iudiciario illud tenimentum distaynavit ad opus ecclesiae Carbonum. Nos vero hoc audientes et videntes precepimus baiulis et aliis hominibus sancti Clerici ut si aliquid scirent super hoc dicerent per veritatem. Sed interrogati atque multociens inde a nobis de hoc summoniti nichil opponere vel contradicere voluerunt tunc precepimus omnibus in curia residentibus ut super hoc sententiam darent. Qui unanimi tersurgentes ad iudicium et diligenter examinata sentencia reversi sunt sic iudicantes: quod postquam carbonensis ecclesia de

(1) i. e. Charter 39.

tenimentis illis tantam ostendit auctoritatem et baiuli et homines sancti Clerici contra illos nichil opposuerunt, ecclesia Carbonum deberet esse posita in sagina et possessione de tenimento illo iuxta mandatum domine nostre Imperatricis et secundum continentiam instrumentorum suorum, et baiuli sancti Clerici deberent emendare maleficium quod in ipso tenimento predictis monachis fecerant. deinde nos sicut iudicatum fuit ipsam ecclesiam de predicto tenimento resagivimus, et secundum mandatum domine nostre serenissime imperatricis vetavimus baiulos et homines sancti Clerici ut molestiam vel contrariam aliquam in ipso tenimento hominibus ecclesie carbonum facere non presumant. Unde pro securitate ecclesiae carbonum et hominum suorum hanc cartam per manus Rogerii nostri notarii sibi fieri fecimus et interfuit mense et Indicione prelata.

✠ Ego Tristainus de duno.
† Signum manus mee predicti beringerii de latronico Imperialis iusticiarii.
✠ Ego Gibellus de Tigana testis sum.
✠ Ego Briadas [de] testis sum.

LXIV. — 102.

Description: Written on parchment, 50 × 22, by a Notary of Taranto, well and clearly. Edges torn and some words indecipherable in consequence. Round sigma frequently used.

Endorsed on back: Commutatio cuiusdam domus Tarenti ad litus maris prope Iudaeorum portam.

Date: A. M. 6706.
A. D. 1198.

σίγνον † χειροσ̀ πουλίτασ θυγατρὸσ μαρ̄άλδου ναυτηγοῦ (ε). εν ὀνόματι του πρσ̃ ς̀ τοῦ υἱοῦ ς̀ τοῦ ἁγίου πνσ̃. ἡ προγεγραμμένα πουλίτα ἡ τὸν τίμιον καὶ ζωοποιὸν στρον̃ ἄνευ τοῦ ὀνόματο(σ) οἰκειο χ(ει)ρ(ωσ) προτάξασασα, τὸ παρὸν τῆσ ἀνταλλαγῆσ ἐγγράφο(ν) πρὸσ σε αθανάσιον ἱερομονάζοντα καὶ οἰκουνόμον τῆσ ἐκκλησίασ τοῦ ἁγίου βαρθολομαιου μετοχίου τῆσ σεβασμίασ μονῆσ τῶν καρβ(ουνων) καὶ τοὺσ σοὺσ διαδόχους καὶ πρὸσ ἅπαν το μερόσ τῆσ αὐτῆσ μονῆσ οὕτωσ ἐθελουσιωσ καὶ αὔτο προαιρέτωσ ὑπεκτιθήμι· ἐχούσησ τῆσ ἐκκλήσ[ιασ] τοῦ ἁγίου βαρθολομαίου ὀσπήτιον ἓν εἰσ τὴν παραλίαν καὶ κατάβασιν τῆσ ἑβραϊκῆσ πυλησ. ἔγγιστα δὲ καὶ πρὸσ δυσμὰσ τοῦ ἐμου ὀσπ[ιτίου]μ̀ ἀντικρὺ πρὸσ ἀνατολὰσ τῆσ δημοσίασ ὁδοῦ, ἐμοῦ δὲ ἐχούσησ τὸ χθαμαλὸν

The sign of Pauleta the daughter of Maraldos the Sea-Captain (?) In the name of the Father and of the Son and of the Holy Ghost. The aforesaid Pauleta making with my own hand the sign of the worthy and life-giving cross without my name, make of my own will and choice the present deed of exchange to thee, Athanasius the priest and oeconomos of the church of St. Bartholomew which is a dependency of the venerable monastery of Carbone, and to thy successors and to all those who belong to the said monastery. Since the church of St. Bartholomew has a house on the sea-shore and on the descent to the Gate of the Jews close to and towards the west of my house opposite to the east side of the public road, and I have a house of

ὀσπήτιον τὸ ἔμπροσθεν τῆσ ἐκκλήσιασ τοῦ ἁγίου βᾶρθολομαιου ἐγγίστα δὲ καὶ πρὸσ ἀνατὸλασ τοῦ προειρημένου ὀσπήτιου τῆσ ἐκκλησίασ, ἐδόξεν ἡμιν ἀλλήλοισ αὐταλλαγὴν ἐκ τούτων ποιεῖσθαι. κ[αὶ]λαβοῦσα ἐγὼ παρὰ σοῦ συναινεσθαι τοῦ εὐλαβέστατου ἀρχιμανδρίτ(ου) καὶ τῶν ἀδελφων σου τὸ δηλωθὲν ὀσπήτιον τῆσ ἐκκλησίασ τοῦ [βαρ]θο͂λομαίου, ἀντέδωκα σοὶ λόγω τῆσ ἐκκλησίασ καὶ τῶ μερεί αὐτῆσ, ὅλὸν τὸ δηλωθέν μου ὀσπήτιον τὸ ἔμπροσθεν τῆσ αὐτῆσ ἐκκλη[σιασ π]ρὸσ ἀνατολὰσ τοῦ ὀσπητίου προειρημένου. ἐξουσίαν σοι ἐπ' αὐτὸ καὶ παρρησίαν ἐγχειριζομενή καὶ τοῖσ σοῖσ διαδόχοισ καὶ παν[τι τῶ μερ]ει τῆσ μονῆσ, πωλεῖν αὐτὸ εἰ βούλει τὸ μέροσ τῆσ μονῆσ. δωρεῖσθαι αὐτι καταλλάττειν καὶ πὰν ἄλλο ἀνυέιν ἐπ' αὐτὸ ὅσον [δεδ]όγμε͂νον ὑμιν καὶ θεμιτο͂ν. σύνορα δὲ τοῦ ὀσπητίου τουτα οὗπερ ὑμὶν δίδωμι εἰσ ἀνταλλαγὴν, οὕτωσ εἶσιν. ἐξ ἀνατολων έισο[δοσ] αὐτου καὶ τὸ κοιμητήριον καὶ ἀντικρὺ, ἡ ἐκκλησια τοῦ ἁγίου βαρθολομαίου. ἐκ δυσμων τὸ ὀσπήτιον ὅ παρ' ὑμων εἰσ ἀντα[λλαγην ἔ]λαβον. ἐκ νότου ἐρείπιον τῆσ αὐτῆσ ἐκκλησίασ τοῦ ἁγίου βαρθο͂λομαίου. καὶ ἐκ βορέου ἑτέρα εἰσοδόεξοδοσ αὐτοῦ, καὶ

one story in front of the church of St. Bartholomew close to and towards the east of the said house of the church, it seemed good to us to make an exchange of these houses, I taking from thee with the consent of the venerable Archimandrite and thy Brethren the said house of the church of St. Bartholomew have given to thee to the account of the church and its people the whole of my said house which is close by the church towards the east of the aforesaid house. I bestow upon thee and thy successors and all who belong to the monastery power and authority over it to sell it if, it be the good pleasure of the monastery, to give it away or to exchange it or to do anything else which may seem good to you and is lawful. The boundaries of the house which I give you in exchange are as follows: On the east is the entrance and the dormitory and, right opposite, the church of St. Bartholomew. On the west is the house which I have received from you in exchange. On the south is the ruin of the said church of St. Bartholomew. On the north is another entrance and exit and

ἡ δημοσ[ία ὁ]δοσ. ἀλλ᾽ ἐπεὶ τὸ τοιοῦτον μου ὀσπήτιον πλατυτέρον
εὑρέθη τοῦ ὁσπητίου τῆσ ἐκκλησίασ, προσέθηκασ̄ μοι ἐκ του ερειπίου
τησ ἐκκλησίασ, πρὸσ νότον σπηθαμὰσ (ε) τρεῖσ καὶ ἡμίσειαν καὶ ἐπὲι
ἐν τῶ τοίχω μου οἰκοδομηθησομένω ἐπὶ τοῦ ἐρειπίου, ποιήσ[ω θ]υ-
ρίδασ διδύμουσ ἀπὸ τοῦ ἡμίσουσ τοῦ τοίχου πρὸσ δυσμὰσ, καὶ ἐν τῶ
τοίχω μου ἀνατολικω τῶ επι του εἰρημένου ὀσπητίου [ἐκκλ]σίασ, ποιήσω
ἄνω μίαν θυρίδα τοιάυτην. οἵαν ὁ μουτζαῖοσ τοῦ σιμμάκκασ ἐποιήσεν
ἐν τὼ ὀσπητίω αὐτου τω ἐπάνω τοῦ βασιλι[ου εκκλ]ησιασ. συνεφανήθη
ἐν ημὶν· ἵνα ἡ τοιαύτη θυρὶσ μηδὲν ἐμπόδιον ποιήση τω τῆσ ἐκκλη-
σίασ ὀσπητίω· μὴδὲ ἔξομεν εγω [ἡ οἱ κλη]ρόνομοί μου ἐξουσίαν ὕδωρ
ἐκβαλειν διὰ των διδύμων θυρίδων μὴδὲ ἐμπροσθεν αὐτων πήξειν ξύλα
καὶ τινὰ πραγ́ματα ἐπ[ι]ῦ ἄλλον οἰκοδομὴσωμεν αὐτὰσ καὶ κλείσωμεν
καὶ παντελωσ̄ σκοτίσωμεν. ὅταν τὸ ἐρείπιον ἡ εκκλησία οἰκοδομήση καὶ
ὀσ[πητιον] κατώγον ποιήσα. οὕτωσ οὖν ἀπὸ σήμερον ὅλον τὸ δηλωθέν
μου ὀσπήτιον πρὸσ σὲ ἀνταλλάξασα καὶ παραδιδοῦσα σ[υν] εισόδοισ
καὶ ἐξόδοισ καὶ πᾶσι δικαίοισ ἁρμόζουσιν αὐτω. ὡσ μηδὲν ἐν ὁλω τω

the public road. But since this house of mine is broader than the house of the church you have added to it for me from the ruined part of the church towards the south three spans and a half, and then in my wall which will be built on the side of the ruined part of the church I will make double doors in the half of the wall towards the west, and in my eastern wall, that is on the side of the aforesaid house of the church I will make a little door above like the one which Mutzios the son of Symmacus has made in his house behind in front of the church of St. Basil. It is agreed by us that such a door shall be no inconvenience to the house of the church, nor shall we — myself or my heirs — have the right to throw out water from the double doors nor to fix benches before them, and whatever else we build we will enclose them and completely screen them off; when the church shall build up the ruin and make a house on it. Thus then from to-day the whole of my said house I have given in exchange and surrendered together with is entrances and exits and all the rights belonging to

ὀσπητίω τουτ(ώ) εἰσ τὴν ἐξουσίαν μου διαφυλάξασα. εἰδε ὀψέποτε με-
45 ταμελουμένα κατά τινα αἰτίαν ἢ ἀφορμὴν ἐγὼ ἢ οἱ κληρονόμοι μου
ἀνατρεπείν θελήσομεν τὸ παρὸν τῆσ ἀνταλλαγῆσ ἔγραφον ὥστε ἀφελειν
τοῦτο ἀφ᾽ ὑμῶν ἢ διαδόχων ὑμων καὶ οὐχὶ μαλιστα διεκδικᾶσαι τοῦτο
ὑμιν̂ ἀπὸ παντοσ ἄνου· και τὰ ριθεν́τα σύμφωνα τηρῆσαι διὰ παντοσ
ἵνα πάντ(ι) τῶ μέρει τῆσ ἐκκλησίασ νομίσματα χρυσοῦ ῥηγατ(α) τριά-
50 κοντ(α) καὶ ἓξ καταβάλωμεν [και] ἀλλά τοσαῦτα τω δημοσιω διὰ το-
σοὐτωσ ἀρθήναι μοι· φυλλάττοντ(εσ) μετα ταῦτα τὸ παρὸν ἐγγραφον
ὀχυρὸν εἰσ αἐί. ὅπερ [κέλευσει] ἐμη χειρὶ ἀγᾶπητου υἱου νικοφόρου
ς ταβουλλ(αριου) ταραντ(ησ) μη(νι) ἀπριλλ: ινδ α. ἔτουσ ,ϛψϛ παρουσία
μαρτυρών

50 ✠ Ego Renaldus de brugia
✠ Alexander Imperialis Iudex tarenti
† Ego Peter berrengerius testis sum

it so that in the whole house I have reserved nothing in my own possession. But if at any time for any cause or pretended cause I or my heirs change our minds and wish to annul the present deed of exchange and take away from you or your successors this property and not rather guard it for you for ever and keep the present agreement in all respects we shall be liable to pay to the church 36 royal numismata of gold and the same to the treasury. Nevertheless it is binding on me to keep the present deed secure for ever.

Written at my command by the hand of Agapetos son of Nicephoros and Tabularius of Taranto in the month April of the first Indiction in the year 6706 in the presence of witnesses.

† I, Renaldus of Brugia bear witness.
† I, Alexander, Imperial Judge bear witness.
† I, Peter Berengarius bear witness.

LXV. — 105.

Description: Measures 31 × 15 cms. In good condition. Handwriting rough and constrution and spelling barbarous.

Date: A. M. 6706.
A. D. 1198.

† Signum pprie manus mee Benjanini notarii qui subscripta confirmo

εγω προγαιγραμένοσ βενηαμῆ νοτ(α)ρ(ιος) οι ⟨ὁ⟩ το σιγν(ον) τοῦ τιμι(ου) καὶ ζοῶπιὸύ στρ̄ου ταις εικηαις ⟨οἰκείαις⟩ ημων χερσιν προτάξας φενομαι ⟨φαίνομαι⟩ πουλούντα προς σε μαϊστρῦ φιληπ(ου) νοταρίου το αἰμων ⟨ἡμῶν⟩ οσπιτ(ιον) σιν ⟨σὺν⟩ το ωσπιτοτοπ(ον) ὁπερ ἐχο ⟨ἔχω⟩ ἐσοθεν του καστρου σινεσι επανο ⟨ἐπάνω⟩ τὄυ ἁγίου νηκολ(αου) τ(οῦ) τ(αχυ)δρομου (1). οἱ περιορισμη τιδύτι ⟨περιορισμόι τοιοῦτοι⟩ ἀπο ανατόλ(ας) την τερρᾶτ(α) ⟨terra⟩ του παπ(α) θεοδ(ω)ρ(ου) του μαφρείδ(ου) καὶ απο δισμάσ τον οἰκον τόυ ιῶ τού ολβηκαιτ(ου) καὶ απο μαισιβρι[ασ] ⟨μεσημβρίας⟩ την ποῦπληκαην ⟨publicam⟩ οδον απο βορρασ την πουπληκαν ὁδον. καὶ σηνκλησμ(ον) διδομη δε αυτ(ου) συν η(σο)-

The sign of me Benjamin who confirm this deed by my own hand·

I the aforesaid Benjamin the Notary who make with my own hand the sign of the worthy and life-giving cross declare that I sell to thee Master Philip the Notary our house with the ground on which it stands which I have inside the city of Senise behind the church of St Nicolas (?) Victor in the race.

The boundaries thereof are these: on the east the lands of the priest Theodore the son of Manfred, on the west the house of John the son of Olbikites and on the south the public way. From the north the public way. And the enclosure I give also with the incomings

(1) Possibly ταχυδρομου may refer to the man on whose ground the church stood and may mean the Courier or the Runner.

(δοισ) ⟨εἰσόδοις⟩ καὶ εξοδ(οι)ς [g]. διαγκειας χρεισ(ας) ⟨? δι᾽ ὄγκιας χρύσας⟩ τέσσαρας καὶ καρτ(α) μὴά εινα ⟨ἵνα⟩. ἔξησ (1) ἐξουσίαν πουλειν
15 χαριζηαν ταλλ καὶ πίηην ⟨ποιεῖν⟩ ἐξ αυτ(ησ) κ(α)τ(α)βουλ(ην) συ καὶ ι σῦ ⟨οἵ σου⟩ κατ(ιον)τεσ ελευθερωσ καθωσ δηλη το εγγραφον· εστιν δε ὁ μηκοσ αυτ(ου) ὀργασ τεσσαράσ καὶ ὁ πλᾶτο(σ) ὀργιασ τρισ καὶ πιχ(υσ). ἐν· καὶ εγο ⟨ἐγὼ⟩ οφιλω ⟨ὀφείλω⟩ διεκδηκ(αν) αυτ(ου) απο το(υ) εναντιομενου προ(σ) ⟨πράγματοσ⟩ καὶ ἐαν ποτ(ε) κεροω ⟨καιρῶ⟩ φθηση
20 (ημ)εισ η τ(ισ) τον ημαιτερων ⟨τισ τῶν ἡμετερῶν⟩ κληρονομων ἢ ετερα ηντα ⟨ἅτινα⟩ προσωπά ετερησιν ἢ ενοχλησιν ομολογω την δουλειαν εισ το διμόσιον ριγατα τριακοντα εξ· (?) επειτα μαίνετο ⟨μενέτω⟩ συ ⟨σοι⟩ καὶ σοισ κληρονομοισ ανοχλητα καὶ απαρασαλευτα. ὁπερ εγρα(φη) δια χειρὸσ νοταριου καὶ ταβουλαριού λεοντοσ ετει ϛψϛ ιν^{δ} α᾽᾽

25

† ιῶ μηλληοτ(ου) κριτησ σινεσιου
μρ υπεγραψα δια τοῦ στρου

and outgoings for ever, for four golden uncias and a quarter that you may have the power to sell or to give and to do with it according to your will, you and your successors. The length of it is four orguia (a) and the breadth three orguia and one cubit. I will defend you against any who shall dispute your will, and if I and my heirs cause you annoyance about this said house we will pay to the treasury 36 royal numismata and thereafter let it remain to you and your heirs without hindrance or liability of change.

Written by the hand of the Notary and Tabularius Leo, in the year 6697 and the 1st indiction.

I John son of Melliotes Judge of Senise,
witness, sign by the cross.

(1) ἔξης is a barbarous word, aorist subjunctive of ἔχω formed from future ἕξω.

(a) The orguia is 6 ft 1 inch, English measure.

† γουλιελμοσ τοῦ νιαιφητου κριτησ
σηνεσι(ου) μρ υπεγραψε δια τοῦ στροῡ
† μηκαλ τοῦ αλ[ ]βριν μρ υπεγραψα
δια τοῦ στροῡ 30
† ιακοβ υιὸσ τοῦ παπασ γαιοργ(ιου)
μρ υπέγραψα διὰ τοῦ στροῡ

I William son of Niphetes, Jndge of Senise,
witness, sign by the cross.
I Michael son of [ ]
witness, sign by the cross.
I Jacob son of the priest George,
witness, sign by the cross.

LXVI. — 9.

Description: Double Deed. Greek and Latin. The Greek is an exact replica of the Latin except that the Greek adds the place and date of the Charter. The Latin is good 13th century script. The Greek is extremely well written in minuscule and has many ligatures.

Date: A. D. 1195.

([1]) Constantia dei gratia Romanorum Imperatrix et Regina Sicilie semper augusta, Universis abbatibus et prelatis ecclesiarum que sunt de archimandritu Carbonis tam presentibus quam futuris quibus [littere] iste ostense fuerint fidelibus suis gratiam suam et bonam voluntatem. Predecessores nostri felicissimi et famosissimi reges, pater, frater et ne[pos noster] sacre et venerande recordationis, universis ecclesiis regni quas utique debita veneratione colebant, conati semper valiter et laudabiliter provid[ere] unde factum est quod grecorum monasteria que sunt in Sicilia et Calabria constituta, sub beati Basilii regula Grecorum more sub certis ar[chim]andritis vivere et assumpti habitus regulam observare, laudabili providentia voluerunt. Quorum nos sacris et providis institutionibus adherentes monasteria que in subscriptis partibus quondam sub cura et custodia Ylarii venerabilis abbatis et Archimandrite Carbonis et predeccessorum suorum provida deliberatione regia fuerant constituta, eodem archimandrita mortuo non patimur sine rectore certo duitius permanere, ne quod absit certi pastoris absentia alcui monachorum in eisdem monasteriis permanenti occasionem prebeat oberrandi. Quapropter ipsum archimandratum successori suo Ylario venerabili Abati archimandrite Carbonis concessimus, ut ipsius archimandritus officium a nobis sibi commissum exerceat et

([1]) Constantia, daughter of Roger the Second and wife of Henri VI became heiress to the throne of Sicily on the death of her brother William, without issue. Conjointly with her husband she bore the title of Queen of Sicily and Empress of the Romans.

She seems to have taken the monasteries of the Greeks under her special protection. We find her so taking St Maria of Rossano (It: Sac: IX 295). Batiffol says that (1196) she gave a diploma to the Monastery of St Saviour of Messina. The two diplomas (9 and 13) which she gave to St Elias she gave in her own name although her husband was still alive. He died in Sept: 1197 and Constance herself in 1198.

procuret, presentis igitur nostri privilegii auctoritate percipimus ut curam eorundem monasteriorum ipse Ylarius venerabilis archimandrita provide sacre et discrete gerens.

([1]) Siquid ab abbatibus seu monachis in eis statutis contra regulam Beati Basilii commissum fuerit, decenter illud absque cunctatione emendet malum et viciosum peniter extirpando, vite semina ubique spargendo, duros et cervicosos digna cohercione castigando, bonos et humiles ad melioris vite frugem invitando. Ad solam itaque animarum curam predicto modo eius diligentie commisimus omnia monasteria grecorum sita in territoriis que sunt a Salerno et veniunt per ebolium et olivetum et consiam et inde Melfiam et a Melfia sic descendit flumen Aufidi et vadit ad oliventem usque ad Basentellum quod vadit subter montem Silicolum et sic descendit Basentellum ad Bradanum et sic descendit Bradanum ad turrem maris et inde per maritimam maritimam usque ad crucem Ordeoli et sic itur per terram que fuit Alexandri de Claromonte absque Cassa[no] per vallem layni ad bellum videre

([1]) With this Deed cf. also Charter 94, and Introduction, p. 21.

Eboli and *Oliveto* are in the Province of Salerno.

Conza became a Metropolitan See in 1087. It was the centre of the Norman ecclesiastical organisation of the 11th century, (see *Liber Censuum* with Duchesne's notes *ad hoc*).

Melfi: A line passing from Melfi to the Oliventum would include the high valley of the Ofanto and Monte Vulture, which remained Greek after Melfi had become Latinized. It was on the banks of the Oliventum that the Greeks in 1041 were routed by the Normans and the Lombards. cf. Chalandon, I. 98. The Oliventum is a little river which passes beneath the hill on which Venosa stands.

The Land of Alexander Chiaramonte, i. e. the county of Policoro including Scanzana.

Belvedere Maritima: There was a monastery of the Greeks here in the time of St. Vitalis. It is on the sea-coast, on the line from Naples to Reggio in Calabria. It is mentioned in the Fundi Basiliani in the Vatican Archives. In a Visitation made of the churches and monasteries of the Greek Rite in 1525 it was reported that there was a mass said here once a week. The church furniture was of the simplest — a silver chalice, an old black velvet vestment, and the barest necessities for celebrating the mass according to the Greek Rite. The church was a tiny one, decorated with Greek pictures and inscriptions, and close to it were two rooms and a cellar.

Above this Church was however another dedicated to St. Nicholas — said to be also Greek for in it many Greek remains were found. There seems little doubt but that this was all that was left of the old monastery of St. Basilio. The Episcopal Visitor is full of praises of the beauty of the position and the freshness of the air.

et inde revertitur per maritimam maritimam usque Salernum. Unde mandamus et precipimus fidelitati vestre quatenus eidem ven[erabili archi]mandrite a nostra vobis maiestate statuto intendatis et obediatis in his que debetis ad honorem et fidelitatem nostram et salutem ipsorum monasteriorum que sub eius sollicitudinem et correctionem commisimus omne occasione cessa[nte.] (1).

† κῶνσταντζα ἡ χάριτι θῦ ῥωμ(ανων) βασίλισσα, ῥήγαινη [σικελίας] καὶ ἀεὶ αὐγου[στά], ἡμουμένοις πᾶσι καὶ προεστωσιν τ̃ων εγ[κλησιῶν] τοῖς ὑπὸ τὸ ἀρχιμανδρατον τοῦ καρ[βν], τοῖς τε ἐνεστῶσι καὶ μέλλουσιν οἷς τα πάρον[τ(α)] ἐμφανισθῆ γράμματα. ἰδίοις πιστοῖς χαρ[ϊν] τῆς ἑαυ[της] καὶ εὔνοιαν. οἳ προ ἡμ[ῶν] εὐτυχεσ[τάτοι] καὶ εὐφημότατοι ῥῆγες, ὅτε πατὴρ ἀδελφ[ὸς] καὶ ἀνεψιὸς ἡμῶν οἱ ἁ(γιας) ς ἐντ̀ιμ(ου) μνημης ὄντες ἔσπευσαν ἀεὶ χρησίμως καὶ αἰνετῶς προνοήσασθαι πασ[ων] τ[ῶν] τοῦ κρά[τους] ἐκκλησι[ῶν], ὧν ὄντως ἐποφειλομένη εὐλαβεία ἐπεμελοῦντο: διὸδὴ ἔπαινετῆ προνόι[ᾳ] ἠβουληθ[ησαν] ἵνα τὰ ἐν σικ[λ(ια)] καὶ καλα[βρ(ιά)] συνεστῶτ[α] μονα[στρια] τῶν γραικῶν ὑπὸ τὸν τοῦ μακα[ρίου] βασιλεί[ου] κανόνα κατὰ τὴν τῶν γραικῶν συνη[θ(είαν)] ὑπὸ βεβαίους ἀρ[χ(ι)]μανδρί[τας] ζῆσαι. καὶ τῆς διαληφθείσης διαγωγῆς τὸν κανόνα τηρῆσαι: ὧν ἡμεῖς ταῖς ἁγίαις καὶ προνοητικαῖς προσκολλώμεναις καταστάσεσι, τὰ ἐν τοῖς ὑπογεγραμμενοίς μερ[εσι] μοναστήρια, ἃ ποτὲ ὑπὸ τὴν φροντί[δα] καὶ ἐπίσκεψιν ἱλαρίων[ος] τοῦ εὐλαβοῦς καθηγουμένου καὶ ἀρ[χ]ιμανδρίτου καρ[βν] καὶ τῶν πρὸ αὐτοῦ ῥηγῶν εὐδιακρίτω προνοί[α] συνέστησαν, τεθνηκότος τοῦ αὐτοῦ ἀρχιμανδρί[τ(ου)] οὗχ ὑπηνέγκαμεν ἄνευ κυβερνήτ(ου) στερροῦ ἐπὶ πλῆστον διαμεῖναι, μήπως ὃ μὴ γενοίτο ἡ βεβαίου ποιμέν(ος) ἀπουσία τινὶ μοναχῶ ἐν τοῖς αὐτοῖς μοναστ(ριοις) διαμένοντι, αἰτίαν πλάνης παρέξῃ. διάτοιτοῦτο τὸ αὐτὸ ἀρχιμανδρίτον τῶ διαδοχῶ αὐτῶ ἱλαρίωνι τῶ εὐλαβεῖ καθηγουμένω καὶ ἀρχιμανδρίτῃ τοῦ κάρ[βν] ἐστερξαμεν. ὅπως τὸ

(1) No year is given, only the indiction — 14 — which would give the year 1195, seeing that the month is October. This double deed of the Empress Constance is unique. The date of this Deed is wrongly given in the Synopsis as 1201 A. D.

τοῦ αὐτοῦ ἀρχιμανδρίτου ὀφφι$^{κ(ιον)}$ $_{(ε)}$, τὸ αὐτῶ παρ᾽ ἡμῶν στερχθὲν διοικῆ καὶ τούτου ἐπιμελῆται: τῆ αὐθεντια τοίνυν τοῦδε τοῦ ἡμετέρου βριβιλεγιού $_{(ε)}$ κελευομεν, ἵνα τὴν φροντίδα τῶν αὐτῶν μοναστηριῶν, ὁ αὐτὸσ εὐλαβὴσ ἀρχιμανδρίτησ ἱλαρίων, προνοητικῶσ ἁγιώσ τὲ καὶ εὐδιακρίτώσ διοικῶν, εἴτι παρὰ τῶν ἐν αὐτοῖσ ὑπαρχοντῶν ἡγουμένων εἴτε μοναχῶν κατὰ τοῦ κανόνοσ τοῦ μακαριου βασιλείου πλημμεληθῆ, εἰκότωσ καὶ ἀδιστακτώς διορθώση. τὸ κακὸν καὶ ἐμπαθὲσ, διόλου ἐκριζῶν: τὰ τῆσ ζω(ῆσ) σπερματα πανταχοῦ διασπείρων: τοὺσ σκληροὺσ καὶ τραχηλώδεισ ὀξέα περισφίγξει παιδεύων: τοὺσ καλοὺσ καὶ πράουσ᾽ εἰσ κρείττον^{α} ζωησ ἐπικαρπίαν προκαλουμενοσ: εἰσ μόνην λοιπὸν ψυχῶν ἐπίμέλιαν τρόπω τῶ προλεχθέντι τ[ὴν α]υτοῦ ἐπιμελειάν ἀνεθέμεθα τὰ τῶν γραικῶν ἅπαντα μοναστήρια τὰ ἐν τοῖσ ὁρίοισ ὄντα τοῖσ ἀπό τε σαλερνοῦ καὶ ἠκοντα διὰ τοῦ ἐβουλου καὶ ὀλεβετού καὶ κονσιάσ. κἀκεῖθεν διὰ τ(ῆσ) μέλφησ καὶ ἀπὸ μέλφησ καθὰ κατέρχεται ὁ ποτομὸσ τοῦ ὀφιδού καὶ ἀπερχέται εἰσ τὸ ὀλεβετόν ἄχρι τοῦ βασσατελλού ὃσ ἀπέρχεται ὑποκάτω τοῦ βουνοῦ σιλικων^{ος}. καὶ οὕτωσ κάτεισϊν ὁ βασσαντέλλ(οσ) εἰσ τὸν βράδανον. καὶ οὕτωσ κάτεισι τὸν βράδανον, εἰσ τὴν τούρρην τ^{ῆσ} θαλάσσ^{ησ}. κἀκεῖθεν διὰ τὴν παραλ(ιαν) παραλ(ιαν), ἄχρι τοῦ στρου ὀρδεόλου· καὶ οὕτωσ ἀπέρχεται διὰ τῆσ χωρασ τῆσ ποτὲ οὔσησ ἀλεξανδρου τοῦ κλερε^{μτ}. δίχα τοῦ κασσάν(ου) καὶ οὔτ^{ωσ} διὰ τῆσ βαθείας τοῦ λαϊνου εἰσ τὸ ββελλον βιδδερ^{ον}: κἀκεῖθεν ἐπανακάμπτει διὰ τὴν παραλ(ιαν) παραλ(ιαν) ἀρχι τὸν σαλερνοῦ. ὅθεν στέλλομεν καὶ θεσπίζομεν τῆ πίστει ὑμῶν, ὅπωσ τῶ αὐτῶ εὐλαβεῖ ἀρχιμανδρίτη, τῶ παρὰ τῆσ ἡμετέρασ ὑμῖν ἐνδοξότητος καθεστῶτι, ὑπακούσητε καὶ ὑπείξητε οἷσ ὀφείλετε. εἰσ τιμὴν καὶ πιστίν ἡμετέραν καὶ σωτηρίαν τῶν αὐ^{τῶν} μονα$^{στ(ηριων)}$. ἃ ὑπὸ τὴν αὐτοῦ φρον$^{τιδ(α)}$ καὶ διόρθωσιν ἀνεθέμεθα, πάσησ ἀφορμῆσ ἀφισταμένησ. ἐδό$^{θ(εν)}$ ἐν πανόρμω ὀκτουβρίω η̄ ἰν(δικτιωνι) ἰδ̂

LXVII. — 107.

Description: Parchment, well written and preserved. Measures 74 cms long, 35 cms wide in widest part, but very irregular in width.

Endorsed on back: — ρος ἐσται ἡ ὁδὸς τοῦ πολτζαν — ὑπὸ τελος ὁδοῦ πλησιον αδινολφου [ ] οι τιουλλισρον — ἐγγυ γεωργίου βυπελλιερ [ ]

For names and places in this Deed, compares Deeds 79 and 110.

ὑπομνημα ς ἀρίθμησις τῶν παρὰ τῶν κάτω ρηθησομένων ὠμότων (1) ἀνῶν ς φύων (g) ἐν τῇ καλαβρᾶ τῆσ σεβασμιάσ μονῆς καρβούνων·

ὁιμεν οὖν ἐπωμοκότεσ εἰσὶν οἵδε. ἀπὸ μὲν τῆσ καλαβρᾶσ μιχαὴλ ς ιῶ τοῦ κοσσιφαρι, οἱ δύο αὐταδελφοι. κῶνστασ τοῦ λαχῶ ς νικόλαος ταλλιακούλλιας (g). ἀπο δε τοῦ φαράκλου (n): κῶνστας τῆσ καταθέντας. βασιλειος τοῦ κυρ(ου) τιμοθέου, νικόλαος βακκαβάρεας: ς ιῶ τῆσ νουκάρρας. ἐπῶμωσαν δὲ τὴν τῶν φύων ὁμολογίαν ς φανέρω(σιν) κατὰ τὴν τοῦ ἐν τῇ ὑποθέσει ὑπὸ τοῦ κυρ(ου) νικολάου υἱοῦ γυίδ(ου) γεγραμμένου ἐγγράφου περίληψιν κατενώπιον τῶν ἐν αὐτῶ τῶ ἐγγράφω γεγραμμένων ἀρχόντων. ἐστέρχθησαν δε ὑπ' ἀμφωτέρων τῶν μερῶν τοῦ τὲ κυρ(ου) πέτρου αὐθέντου τῆσ καλαβρᾶς ς των ρηθησομένων καλλί-

Number and enumeration of the fiefs held by the below-mentioned sworn vassals of the venerable monastery of Carbone, in Calavra. These then are those who have taken the oath. From Calavra the two brothers, Michael and John of Kossiphara, Constans of Laco and Nicolas of (?) Taliacolia. From Faraclo Basil son of the Lord Timotheus, Nicolas of Bakkabarea and John of Nucarra.

We have sworn also the acknowledgement and declaration of the fiefs according to what was contained in the treatise of the writing written by Nicolas the son of Guy in the presence of the men in authority whose names are written in the same writing.

And they were confirmed by both sides i. e. the people of the Lord Peter feudal lord of Calavra and the aforesaid most noble barons

(1) ὁμοτῶν = sworn. i. e. the vassals and their fiefs.

στων βαρουνίων τῆ ρηθήση ἁγία μονῆ κατὰ τὴν τοῦ λατῖνου ἐγγράφου περίληψιν ὅπερ χεὶρι τοῦ τῆσ κόρτησ νοταρίου ἐγράφει γουλιέλμου μηνὶ ινδικτείωνοσ ς ἔτουσ τοῦ ἐν αυτῶ τῶ λατῖνω γεγραμμένου·

α βασιλείου κόρνου φορμῶσου ὁσπιτοτόπιον ἐγγὺσ πέτρ(ου) τάλλια κούλλια [g] κῆπον εἰσ τὴν κανναβαρέαν, ἀμπελοτόπιον εἰσ τὸν δρωσέριν ἀμπέλουσ εἰσ τὸν ἅγιον βασίλειον, χωράφια εἰσ τὸν ἅλωνα τοῦ δρωσέρι ἦγουν τοῦ καστελλιώνου

β ιῶ τοῦ ριτζᾶνου ὁσπιτοτόπιον πλησίον ιῶ τοῦ κυρ οὐρσουλέω. κῆπον εἰσ το γιουνκιώσον, ἐρημἄμπελον εἰσ τὸν δρωσερ(ιν) ἄμπελον εἰσ τὸν ἅγιον βασίλειον ἀμπελοτόπιον εἰσ τὸν πεντίταριν [2]

γ ιω τοῦ τερρᾶνου [g] ὁσπιτοτόπιον ἐπι κῶνσταντοσ τοῦ πρεσβυτέρου ιῶ. κῆπον εἰσ τὸ ποδιν τοῦ ἄρμου [g] ς εἰσ τὸ μαγκόσον [3] πλησίον νικηφόρου τοῦ λάμπρου ς εἰσ τὸ στομα τῆσ φορέστασ [g], αμπέλουσ εἰσ τὸν ἅγιον βασίλειον ς εἰσ τὸ καστελλιώνην, χωράφια εἰσ τὸν δεμεννήτην [g] ἐπι τὸ χωράφιον λέοντοσ τοῦ κώκου [4]· ς εἰσ τὴν ὁδὸν τοῦ πιτζηλέω ἐπὶ τὸ χωράφιον ράωνος τοῦ βραχοῦ

δ κῶνσταν τοῦ πρεσβυτέρου ιῶ τῆσ βίδδας [5] ὁσπιτοτόπιον πλησίον κῶνσταντοσ τοῦ ὀρέστου, κῆπον εἰσ τὸ πόδην τοῦ ἄρμου [g] ς εἰσ τὴν ὁδὸν τοῦ μῆλου, ἀμπελοτόπια τρία εἰσ ἕν· εἰσ τὸν ἅγιον νικόλαον τῶν ἁγίων, ἕτερον εἰσ τὸν ἅγιον βασίλειον πλησίον τοῦ μεγάλου ἀρκουλε[ς], χωράφια εἰσ τὸν ἅγιον πέτρον κατὰ τὴν ὁδὸν ς εἰσ τὸ καστελλιώνην πλησίον νικολάου τάλλια κούλλια ς εἰσ τὸν γουδέλμον εἰσ

to the aforesaid holy monastery according to the contents of the latin deed which was written by the hand of the Notary of the Court, William, in the month and indiction and year given in the latin deed.

(There follows a long list of the names of the tenants of the Monastery and their holdings).

(2) πεντιταριν (?) beside the vineyard of 5 rows, possibly a place name. See Glossary.

(3) μαγκόσον ? Mancusa but See Glossary.

(4) κώκου... πιτζηλεω See Trinchera, 558. 123. Index.

(5) cf. Deed 110. κατθωσα l. 35 cf. Trin: 50.

τὴν μανκώσαν, ὁμοίωσ ἕτερον αμπελοτόπιον εἰσ τὸν ἅγιον ιῶ ἐγγὺσ
35 βασιλείου τοῦ γούτζου, ἄλλον εἰσ την κατθώσαν κατὰ τὴν ὁδὸν τοῦ μακαιρίτζη,. αλλον εἰσ την πηγὴν τοῦ τζουγαννη

έ βασιλείου γούτζου ὄσπιτοτόπιον πλησίον κουππουλέλλα, κῆπον ὑπὸ τοῦ ὀσπιτίου, ἄλλον εἰσ τὸ πόδιν τοῦ ἄρμου, ἀμπέλιν εἰσ τὸν κυρ μελίτινον, αμπελοτόπιον ἐπι τὴν καννῶσαν [n], ἄλλον εἰσ τὸν ἅγιον
40 ιῶ πλὴσίον κῶνσταντοσ τοῦ πρεσβύτερου ιῶ τῆσ βιδδας. χωράφια εἰσ τὸν πελλεκατὰ πλησίον γουδέλμου κουτζοῦ, ἄλλον ἐγγὺσ τῆσ ὁδοῦ τοῦ καστρουνόβου [n], ὑπὸ τοῦ χωραφίου νικολάου τοῦ μελίτινου· ἄλλον εἰσ τὸ καριλλιώνην [n] πλησίον τοῦ κυρ δημητρίου, ἄλλον εἰσ τοὺσ σαλικασ [g] πλήσιον τοῦ γουδέλμου.

45 ς ῥάου τοῦ βραχοῦ ὀσπιτοτόπιον ἐνώπιον τῆσ θκου κῆπον ὑπὸ τοῦ ὀσπιτοτοπίου, ἀμπέλ(ον) εἰσ τὸν ἅγιον βασιλειον πλησίον νικολλάου τάλλιουκούλλια [g] ἀμπελοτόπιον ὑπὸ τῆσ αὐτῆσ ἐκκλησίας πλησίον τοῦ τοῦ μαλανγάρρα [n], ἕτερον μετὰ κῆπου εἰσ τὸ πόδην τοῦ ἄρμου πλησίον τοῦ κυρ λυκάστου [n]

50 ζ γεωργίου μαλανγάρρα ὀσπιτότοπον πλησίον τῆσ κυρασ δόμνασ τοῦ παπᾶ γαλᾶ, κῆπουσ δύο τὸ ἓν εἰσ τὸ πόδην τοῦ ἄρμου ἐπὶ τὴν ὁδὸν, ἕτερον ὑπὸ τὴν ὁδὸν πλησίον ιῶ κοσσιφόρι, ἀμπελοτόπιον εἰσ τὸ πόδην τοῦ ἄρρμου συν ἡμεροδενδρίοισ διαφόροις πλησίον ῥάου τοῦ βραχοῦ ἀμπελον εἰσ τὸν ἅγιον βασιλειαν· ἄλλον ἐπὶ τὴν τοῦ νι-
55 κολάου φερράρου, χωρα(ν) εἰσ τὸν μακρὴν (6) ὑπὸ τοῦ ἄρμου πλησίον βασιλείου πειρασμοῦ ⟨? περασμοῦ⟩, ἕτερον εἰσ τὸν γιαννούτουλον ἐγγὺσ νικολάου τοῦ λυκάστου

ή οὐρσωνο(ς) τῆσ γεμιλλάρας [n] ὀσπιτοτόπιον ἐνώπιον οὔβου παλμεντέρι; κῆπον μέσον τῆσ ζῶνησ ἀμπέλουσ εἰσ τὸν ἅγιον βασίλειον·
60 πλησίον τοῦ μαλανγάρρα, χωρήφια εἰς τὸ μαχαρίτζην· πλησίον φιλίππου τῆς κυρὰς μουσκούς:

(6) μακρην = ? place name. πειρασμοῦ ? περασμου But see Deed 79, last line.

θ θεοδώρου αδελφοῦ αὐτοῦ ὀσπιτοτόπιον σὺν τῷ ἀδελφῷ αὐτοῦ οὔρσωνι, κῆπον ὁμοίως ἀμπελουσ εἰσ τὸν ἅγιον βασίλειον πλησίον τοῦ ἀδελφου αὐτοῦ, ἀλλον επι τὴν ὁδὸν ὑπὸ τὴν κουλτοῦραν (g) τοῦ αυθέντου.

ί λεοπάρδου τῆσ μαΐας ὀσπιτοτόπιον εἶσ τὴν μανκώσαν πλησίων ιῶ τῆσ κυρᾶς ἀρκουδίας, ἀμπελοτόπιον ὄπισθεν τῆσ ἐκκλησίασ τοῦ ἁγίου βασιλείου.

ία νικολαού τορνάτωρός (g) ὀσπιτοτοπίον ὀπισθεν νικολάου τῆσ τυγανης.

ιβ νικολάου δρωσερι (10) ὀσπιτόπιον ἐνώπιον θεοθώρου πλασταρᾶ (7) ἀμπελοτόπιον εἰσ τὸ πετρωνάκην πλησίον τοῦ πρεσβυτέρου φιλίππου, ἄλλον εἰσ τὸν ἅγιον νικόλαον τῶν ἁγίων εἰσ τὴν γρουττικέλλαν (g), χωραφια εἰσ τὰ γηρύσματα (8) ὑπο τῶν χωραφιῶν νικολάου τῆσ γεμιλλάρρας.

ιγ πετρακκα· ὀσπιτοτόπιον ἐνώπιον θεοδρωσέρι (9), κῆπον εἰσ τὸ τριώδην (g) πλησίον τοῦ αὐτοῦ πενθέρου, ἀμπέλουσ εἰσ τὸν ποταμὸν ἐπὶ τῶν τοῦ κυρ(ου) ἀρκουλέω χωράφια ἐπὶ το τοῦ ιῶ κοσσιφάρι

ιδ θεοδώρου δρώσέρι ὀσπιτοτόπιον ἐγγὺσ θεοδώρου τοῦ κόμβου εἰσ τὸ δροσέριν, ἀμπελοτόπιον ὄπισθεν τῆσ θκου, ἄλλον ὑπὸ τὴν πηγὴν τοῦ πετρωνάκη, ἄλλον εἰσ τὸ γιαννούτουλον πλησίον τοῦ ρωδιάνου, χωράφια εἰσ τὸ γιαννούτουλον ἐπι τῶν ἀμπελοτοπίων, ἀλλον εἰσ τὸ πιτζηλέω (10) πλησίον γεωργίου τοῦ φράβου (g)

ιέ ῥοῦσσου μάννου ὀσπιτοτόπιον ἐνώπιον ιῶ κομμβου, ἀμπελοτόπιον εἰσ τὸν ἅγιον βασίλειον πλησίον ῥάου τοῦ βραχοῦ, εἰσ τὰ σχοινοῦσα (g) τοῦ ἁγίου ιῶ

ις μουλὲ τοῦ γιαννακε (11) ὀσπιτοτόπιον ὑπὸ τοῦ γεωργίου γαμβαγρῶσσα κῆπον εἰσ τὸ μανκωσον πλησιον οὔρσου χρηστόγενη, ἀμπε-

(7) cf. Trinchera, 78. 439, 165.
(8) = γυρισματα cf. Charter 110, 14. Also Glossary.
(9) = ? θεοδώρου δρωσερι cf. line 156.
(10) cf. Charter 110, 8. and Trinchera, p. 269.
(11) cf. Charter 70.

λοτόπιον εἰσ τὰς τερράτας [g] πλησίων τῶν τοῦ κυ(ρου) κωνσταντίνου· ἐρημάμπελον εἰσ τὸ δροσέριν ὑπὸ τὴν πηγὴν κατὰ το σουρβάριν [g], ἄλλουσ ἐγγὺσ τῶν τοῦ πρεσβυτέρου θεοδώρου τοῦ μεγάλου εἰσ τὸν ὁμαλίν [g] ἀμπελοτόπιον εἰσ τὸν ἅγιον ιῶ τοῦ χαλτζέου σὺν κῶνσταντι κασσιρει χωράφια εἰσ τὸν πώρον τῆσ ὀξεῖασ [g]· ἄλλον εἰσ τὸ μαχαιρίτζην πλησίον τοῦ κυρ οὐρουλέω, εἰσ τὸν λακκον [g] τοῦ πουλέγιου σὺν κῶνσταντι κασσίρει, ἀλλον ἐγγὺσ νικολάου λατρώνικου ς ἕτερον φύον [g] ὅσον ἔδωκε γεωργιος ὁ φράβος τῶ αὐτοῦ γαμβρῶ νικολάω βακκαβάρα [n] μᾶλλον δὲ τῆ αὐτοῦ θυγατρὶ πρὸσ ὑπάνδρευσιν [g] κατὰ τὴν περίληψιν τῶν χαρτίων αὐτοῦ ἐν τὲ ἀμπελώσι, ὀσπιτοτοποισ, κῆποισ χωραφίοις ς ἤτοι ἕτερον.

ις ιῶ τοῦ ἀρχούνι ς σαλωππιδάρι ὀσπιτοτόπιον ἐνώπιον τὸ τοῦ λαχὼ ὃν ἐπ[οιη]σεν αὐτῶ ὁ αὐτὸσ λαχὸσ, κῆπον εἰσ τὸν φραγμὸν [g] τοῦ τῆσ χώρασ αὐθέντου, ἀμπελοτόπιον εἰσ τὸν ποταμὸν πλησίον το τοῦ φαλούρδη ἄλλον ὑπὸ τοῦ ἁγίου θεοδώρου πιτζηλέου, χωράφια εἰσ τὸν λώρον [g] πλησίον παπά λέοντος τοῦ κυρ(ου) νικῆτα

ιή νικολάου τοῦ κυρ ἐφήμι ὀσπιτοτόπον ὑπὸ τὸ τοῦ μάτζα κῆπον ὑπὸ το τοῦ νικολάου φαλούρδη. ἀλλον· εἰσ τὸν τουβούλον [g] τῆσ κυρ(ας) χρυσῆσ ἀμπελοτόπιον πλησίον νικηφόρου γαμβροῦ ιῶ φερράρου, ἀμπελοτόπιον εἰσ τὸ στομα τῆσ φορέστας πλησίον ιῶ τοῦ κυρ(ου) κωνσταντῖνου τοῦτον ἦν πιπρᾶσασ ἀλιπράνδω, ἄλλον εἰσ τὸν πλουσιανὸν [g] πλησίον γεωργίου τῆσ ἐλένησ ὃν ἦν δωρήσασ ([12]) τῶ κυρ(ω) λυκάστω, ἄμπελον εἰσ τὸν ἅγιον πέτρον πλησίον χρυσαφίου, τοῦτον ἐδωρήσατο κῶνσταντι τῆσ γράσσας χωράφια εἰσ τὸν παπᾶν ἀναστάσιον πλησίον τῶν τοῦ πρεσβυτέρου ιῶ καππελλάνου ⟨capellanus⟩.

ιθ΄΄ ραϊνάλδου συγγενη φιλιππου διττούρι ὀσπιτοτόπιον ἐγγὺσ οὖρ-

([12]) Note ἦν δωρήσας for the pluperfect. These periphrastic tenses very common in Med: Gk. Found in 8th century Baarlam and Josaphat and the Lausiac History of Palladius.

σωνος χρηστο[γ]ένη ἀμπελοτόπιον εἰσ τὸν ποταμὸν πλησίον γουλιείλμου παρέντε ([13]).

κ′ ιῶ σαλλακά ἐνώπιον νικολάου τοῦ κώκου ὀσπιτωτόπιον, κῆπον ὑπὸ του οἴκου αὐτοῦ τοῦ ιῶ, ἄλλον εἰσ τ(ην) τρίοδον πλησίον τοῦ ἀδελφοῦ αὐτοῦ κῶνσταντος ἄμπελον εἰσ τὸν ποταμὸν πλησίον τοῦ ἀρκουλέω, ἀμπελοτόπιον ἐνώπιον τοῦ ἁγίου βλασίου τὸ κατάμηρον ([14]) αὐτοῦ, ἄλλον ἐπὶ τὴν ἀμπελον τῆσ κόρτησ, χωράφια εἰσ τὸν πώρον τῆσ ρετζασ πλησίον τοῦ κονταράτου εἰσ τὴν καρράραν [g].

κα′′ κωνσταρέλλου ὀσπιτοτόπιον ἐνώπιον βασιλ(ειου) κελλιωτὴ ἄμπελον εἰσ τὸν ἅγιον βασίλειον ἐπὶ τὴν τοῦ ιῶ κοσσιφάρι. ταύτην ἐπώλησιν ἡ γυνῆ αὐτοῦ εκ(ατεριν)η βασιλείω τοῦ πρεσβυτέρου φιλίππου.

κ̋β βασιλείου τοῦ καστρουνοβου ὀσπιτοτόπιον ἐνώπιον βασιλείου κελλιώτη κῆπον ἐπι τὸ τούβουλον [g] τῆς κυρ(ας) χρησῆσ πλησιον ιῶ τῆσ τυγάνης, ἀμπελοτόπιον εἰσ τὰς τερράτας [g] πλησίον θεοδώρου τῆσ γεμιλλάρας· ἄλλον· ἐπὶ τὴν ἐκκλήσ(ιαν) τῆσ θ̄κου τοῦ κυρ νικάση. πλησίον κῶνσταντος τοῦ λαχῶ, ἄλλον ὑπὸ τὸ τριόδην ἐγγὺσ τοῦ σερ ούβου, ἄλλον εἰσ τὸ γιαννούτολον πλησίον γεωργίου τοῦ φράβου.

κ̋γ γεωργίου γαμβροῦ τῆσ κυρας μαρ(ίασ) τοῦ παπᾶ ὀσπιτοτόπιον ἐγγὺσ βασιλείου κελλιώτη καὶ οὔρσωνο(ς) τῆσ γίλλιας. ὀσπιτοτόπιον ἐγγὺσ θεοδώρου τιμοθέου·

κ̋δ νικολαου τοῦ λάνδου ὀσπιτοτόπιον ἐπὶ τὸν τοῦ θεοδώρου τιμοθέου, ἀμπελοτόπιον εἰσ τὸν ποταμὸν πλησίον νικολάου φαλλώκκα ([15])

κ̋ε νικολάου φαλλώκκα ὀσπιτοτότιον ὑπὸ τὸ τοῦ σηρε πηρρώνας ἄμπελον εἰσ τὸν ποταμὸν ἐγγὺσ βασιλείου τῆσ μηλιναρίας.

κ̋ζ ιῶ τῆσ νουκίρρας ([16]) ὀσπιτοτόπιον ἐνώπιον τοῦ παπᾶ νικολάου τοὺ μεγάλου ἀρκουλέ(ω) κῆπον παρὰ τῆσ πηγῆσ τῶν συκίων ([17])

([13]) There was a Parente near Tarentum.
([14]) καταμηρος ? for καταμέρος the portion.
([15]) Falucca. See Trin: 469, 500,
([16]) νουκαρρασ cf. Trin: 188.
([17]) συκίων = ? συκέων.

ἀμπελοτόπιον εἰσ τὸ καστελλιώνην ἐγγὺσ νικολα(ου) τάλλια κούλλια ἄλλον ὑπὸ τὴν ἐκκλησίαν τῶν ἁγίων ἀναργύρων ([18]) πλησίον οὔρσου τοῦ καστρούνοβου. ἄλλον. ἐπὶ τὸ σύνορον βασιλείου σαλλακᾶι ἄλλον εἰσ το πιτζηλέ(ω) ἐγγὺσ τοῦ ριώδου χωραφία εἰσ τὸ πιτζηλέ(ω) ἐγγὺσ λεοντοσ τοῦ δον ῥουπέρτου ([19])

κ̲ζ̲ ιῶ φερράρου ὀσπιτοτόπιον ἐνώπιον φιλλίπου τοῦ ἀποστόλου, ἀμπελοτόπιον εἰσ τὸν ποταμον ἐγγὺσ ἀρκουλέω μανώρε(α)

κή̲ ῥάου τοῦ κούκκουρου ὀσπιτοτόπιον ἐγγὺσ οὔρσωνος ἀρδῆτου

κ̲θ̲ φιλίππου τοῦ ἀποστόλου ὀσπιτοτόπιον ἐγγὺσ ιῶ φερράρου, κῆπον ὑπὸ κῶνσταντοσ τοῦ σαλλακᾶ [g] ἀμπελοτόπια σὺν χωραφίοισ ἀπὸ τοῦ καππακουᾶρι ως ⟨ἕως⟩ τῆσ ἐκκλησίας τῶν ἀναργύρων, ἄλλον χωράφιον ἐνώπιον τῆσ πηγῆσ τοῦ βουττελλιέρει [g] ἕωσ θεοδώρου βησκοντελλο[ ]

λ̲″ νικηφόρου γαμβροῦ ιῶ φερράρου ὀσπιτοτόπιον πλησίον κῶνσταντο(σ) τοῦ λαχῶ [κη]πον εἰσ τὸ πόδην τοῦ ἄρμου ἐγγὺσ ιῶ μαλάτζη·

λα̲″ βασιλείου σαλλακᾶ ὀσπιτοτόπιον ἔμπροσθεν το τοῦ θεοδώρου τιμοθέου κῆπον εἰσ το τριόδην ἐγγυσ τοῦ τοῦ νικολάου τοῦ συμείο.

λβ̲″ λέοντοσ τοῦ υἱοῦ αὐτοῦ ὀσπιτοτόπιον ἐνωπιον τοῦ τοῦ μουλὲ ἄμπελον εἰσ τὸν δρωσεριν ἐγγὺσ τοῦ πρεσβυτέρου θεοδώρου·

λγ̲″ κῶνσταντο(ς) τοῦ ἑτέρου αὐτοῦ αυτάδέλφου ὀσπιτοτόπιον σὺν τω πρ̄ῑ· χωράφια ὁμοῦ ἀπὸ τοῦ ἄρμ(οῦ) ἕως τοῦ ἄλωνος τῆσ πριωνίας·

λδ̲ νικολάου παπαρρώττα ὀσπιτοτόπιον ἐγγὺσ κωνσταντος τοῦ λαχῶ, ἀμπελοτόπιον εἰσ τὸν ποταμὸν πλησίον νικολάου τοῦ λάνδ(ου)

λε̲ κῶνσταντοσ τοῦ σαλλακᾶ ὀσπιτοτόπ(ιον) ἐγγὺσ τοῦ ησλλιω[τ] κῆπον ἐγγὺσ τοῦ τοῦ πολυξένη ἀμπελοτόπ(ιον) εἰσ τὸν γιανουτουλ(ον) πλησίον τῶν λινῶν, ἄλλον ἄμπελον εἰσ τὸν ποταμὸν ὃν καὶ ἐδωρήσατο τῶ κυρ(ω) λυκάστω

([18]) S.S. Cosmo and Damian.
([19]) ? Dom.

λς ανδρέου του ββέλλου ὀσπιτοτόπιον πλησίον λέοντος φουττ εγκκλεσια. κῆπον ὑπὸ τοῦ ὀσπιτίουο ἀμπελοτόπιον εἰσ τὸν ποταμὸν πλησίον τοῦ κυρ(ου) πετράκκα

λζ″ ιῶ γρουττησάνου ὄσπιτότοπιον ἐνωπιο(ν) τοῦ του κυρ ρώδου, 170
ἀμπελοτόπιον εἰσ τὸν πόταμον ἐγγὺσ τοῦ τοῦ ιῶ κοσσιφάρι

λη″ φιλίππου κιμεκέλλα ὀσπιτοτόπιον ἐγγὺσ τῶν ῥάμνων ([20]), κῆπον ὑπὸ αὐτῶν τῶν ῥάμνων [g]

λθ τῆσ μαρίας τῆς γρῆκοσ ὀσπιτοτόπιον εἰσ τὴν πορτικέλλαν [g]

μ″ θεοδώρου τοῦ κυρου τιμοθέου ὀσπιτοτόπιον ἐνώπιον τοῦ τοῦ 175
βασιλείου σαλλακᾶ κῆπον ὑπὸ τὸ ὀσπίτιον ιῶ σαρκοουν εἰσ τὸ χάνδακίν [g], ἄμπελον ἐνώπ(ιον) τῆσ ἐκκλησίας τοῦ ἁγίου βασιλεΐου ἐγγὺσ τοῦ πρεσβυτέρου κῶνσταντος· ἄλλον ἔμπροσθ(εν) τῆσ ἐκκλησίας τοῦ ἁγίου ιῶ ἐγγυσ λέοντοσ τοῦ βερρῆ, ἀμπελοτόπιον εἰσ τὴν πλουσιανῆ [g] ἐγγὺσ τοῦ μεγάλου ἀρκουλέω, ἄλλον εἰσ τὸν δρωσέριν ἐγγὺσ 180
γεωργίου τοῦ φράβου, ἕτερον εἰσ τὸν ἅγιον θεόδωρον ἐγγὺσ τοῦ κυρ γαλάτη, ἕτερον ἐγγὺσ βασιλείου τοῦ κλέπτη [g] χωράφια ἐπὶ τὴν ἄμπελον τοῦ πρεσβ(υτερου) ἀρέστη ς εἰσ τὸ πόδην τῆσ κραούσησ πλησίον κῶνσταντοσ τοῦ κονταράτου [g]· ς εἰσ τὸν βουτελλιέρη ἐγγὺσ θεοδώρου βησκοντέλλου ς ἐπὶ τὸ πιτζηλέω εἰσ τὸν ἄλωνα τῆσ δόννασ 185
ἐγγὺσ τοῦ πρεσβυτέρου φιλίππου ἕτερον· εἰσ τὴν ἀκανθῶσαν ὡσ πο (unfinished).

([20]) ? white thorn. But see glossary.

LXVIII. — 110.

Description: Thick parchment. Much faded. Measures 34 × 18 cms.

N. B. Most of the names in this Charter are found also in 107. See Notes to that Deed.

το χωράφιον λεον[τοσ] ἐλλιωτου ὡσ αναβένει τὸ ριάκιν τοῦ στρου· ἡ παλαιὰ ὁδὸσ ἕωσ τοῦ κῆπου τοῦ μοναστηριου.

το χωράφιον (1) νικολᾶ τοῦ κυρου εφίμι απὸ τὴν πηγὴν του γαβριὴλ ἕωσ τῆσ πριονίασ.

συνορίτησ ἀπὸ κάτω ὁ κυρόσ αλιπέρτοσ.

το χωράφιον τοῦ ματζόμμαρι τοῦ μουλὲ τοῦ γεννακίου τοῦ κυρου φορμῶσου καὶ του πρεσ(βυτερου) ιῶ τῆσ βίδδασ ἀπὸ τοῦ ἀρμου του πιτζιλέο ἕωσ τῆσ ἄνω πορτικέλλασ (g) ἀπὸ κάτω τῆσ παλαιὰσ ὁδοῦ ὑπὸ τοῦ αὐτοῦ χωραφίου ἕωσ κεφαλῆσ τῆσ κουλτούρασ (g) τοῦ αὐθεντόυ τοῦ θεοδωρου δροσέρι

το χωράφιον νικεφόρ(ου) ἀδελφοῦ νικολα(όυ) γαγιούσου (g) εἰσ τ(ον) μαχαιρίτζην εἰσ τὸν πώρον τοῦ δικτύου τῶ εὐωνυμώ μέρει. συνορεῖ δὲ αὐτω τὸ χωραφίον τοῦ πρεσβωτέρου θωμᾶ ἀνθρώπου τῆσ ἐκκλησίασ ἀπὸ τῆσ πηγῆσ ἕωσ τοῦ χωραφιόυ τῆσ κυρασ ευφρωσύνησ.

ἄλλον χωράφιον ἐγγὺσ τοῦ ῥηθέντο(σ) καὶ ἕτερον εἰσ τὴν ἀκανθώσαν (2)

του νικιφορου γαγιούσου· ὑπὸ τοῦ πᾶπα νικολάου κουπαρι (3)

(1) cf. Charter 107 l. 104.

(2) cf. Charter 107 note on σχοινῶσα. Possibly this means the "place of the acanthus-trees".

(3) cf. Trinchera, 329.

χωράφιον ὅν καὶ ἔχομεν συν τῶ κυρω ρᾶ[ν] εισ τὰ γορισματα [g], χωράφιον του νικολά(ου) δροσέρι ἀπὸ τὸ χωράφιον φιλίππου τοῦ κάνδιδου τὴν βαθύαν ⟨βαθείαν⟩ τὴν ἄνω ἕωσ τοῦ χωραφίου τάλλια κούλλια ς μέχρι τοῦ ἀλωνο(σ) της ἁγίασ παρασκευησ εἰσ τὸ εὐώνυμον μέρος τοῦ ἱερέ(ωσ) ιῶ τῆσ βίδδασ· χωράφιον εισ τὸ γιαννούτουλον τὸ ἡμίσιον ὅν κρατεῖ πέτροσ τοῦ βαττεβαράνου [4]. ἐπάνω ὁ ἄρμοσ [g] ὑποκάτω τὸ βιννιάλιν [g] τοῦ πρεσ(βυτερου). του οὔρσου τῆσ γεμελλαρ[ιασ], χωράφιον εἰσ τὸν πάντανον [g] τῆσ θ΄κου. ἀπὸ κεφαλῆσ τοῦ χωραφίου τοῦ νοτ(αριου) γεωργ(ιου) γαμβαγρῶσα. οὗ ἀπὸ τῆσ δύσεωσ συνορεῖ ιῶ κοσσιφάρησ. του θεοδώρου δροσέρ(ι) κῆπον εἰσ τὴν μανκοσαν [g] ὅπου ἡ καρέα [g] ἦν· εἰσ τὴν ὀπίσω ὁδὸν ἐπὶ τὴν τύμπαν [g], κῆπον νικολαου τοῦ ἐφίμι ὅπου αἱ δύο καρέαι [g] καὶ ἡ μιά συκῆ. κωνσταντο(σ) υἱοῦ βα(σιλιου), σαλλακά [g] κῆπον ἐμπρὸσ ἔμπροσθεν⟩ τῆσ φραβίκτασ [5]. γιαρδῖνον ⟨giardino⟩ δὲ αὐτῆσ ἐπὶ τα κ[ ] τοῦ περιστέρι·

τοῦ γερώντο(σ) βα(σιλίου) σαλλακᾶ [g] κῆπον· ἐπὶ τὸ τριόδιν τὸ μαραθόσονι ἕτερον ἐπι τὴν φραβικτήν ς μετα τὸν κῆπον τοῦ κυρ(ου) ἐφίμι. ὁμοίωσ τοῦ κυρ(ου) κῶνσταντο(σ) σαλλακᾶ κῆπον ὅπου τὸ ἀπίδ(ιον) [g] τὸ δρύμεον [g] ς ἡ καρέα [g] ὡσαὐτωσ του κυρ(ου) ἐφίμι κῆπον ὅπου αἱ δύο συκίαι

φιλλίπου τοῦ ἀποστόλ(ου) κῆπον ἐπὶ τὸ περιστέριν ὑπὸ τὸ ἄρμον. ἄλλον κῆπον τοῦ αὐτοῦ φιλιππ(ου) ὑπὸ τῆσ ὁδοῦ τῆσ παραμ(ονῆς) [6] ἐγγὺσ τοῦ φοσσάτου [g] ἐπὶ τοῦ κυρου λυκαστόυ· τοῦ γεωργίου τερράνου [g] κῆπον ὑπὸ τοῦ κῆπου οὐρσούλεω ς ἐπὶ κάτω ὁ τῆσ κυρᾶσ χρυσῆσ τῆσ γυνακὸσ ⟨γυναικὸσ⟩ ῥοπέρτου κορνου φορμώσου, ἀμπέλιον ἓν εἰσ τὸν ἅγιον βασίλ(ειον) ἐγγὺσ τοῦ ἀμπελιου τοῦ ριτζά. ἕτερον εἰσ τὸ φρεαρ [g]. ἐγγὺσ τοῦ πρεσβυτερου νικολά(ου) τοῦ νοταρ(ιου). τοῦ μουλὲ τοῦ γεν-

(4) cf. Charter 56, 25.
(5) ? Name; but see Glossary.
(6) παραμονή, a look-out station; see Ducange and Liddel and Scott.

νάκι ([7]) ἀμπελιν εἰσ τὸ ὁμάλιν ([8])· ὑπὸ τῦυ πρεσβ(υτερου) θεωδώρ(ου)
45 ἕτερον ἀμπελότοπον εἰσ τὸν σουρβάριν ([9]). τοῦ βασιλ(ειου) τοῦ οὔνικου, ἀμπέλιν εἰσ τὸν ἅγιον θεόδωρ(ον) ἐγγὺσ ιώ λαντζα πετρα.

τοῦ βασιλ(ειου) κυρ(ου) τιμοθ(εου) ἀμπελοτόπιον ἐπὶ τὸν γεωργ(ιον) τοῦ φράβου ([9])

τοῦ γεωργ(ιου) μαλανγάρρα κῆπον εἰσ τον πὸδην τοῦ ἄρμου ἐγγὺσ
50 τοῦ κυρ(ου) νικολ(αου) τοῦ λυκάστου

([7]) cf. Charter 70.
([8]) ὁμαλιν cf. Charter 110 and glossary.

NOTES

I. 4. Βαρβαρθεοδωρον see glossary.

31. ὅδε probably ὧδε on this side of; cf II. 45.

II. 7. πτωοῦμενος probably πτώμενος, « fearing the end of life ».

35. εὐ[ ]νιον (?) for εὐκτήριον; an oratory.

45. τα ὡδε καὶ τε ἐκεῖσας omitted in the translation: — « both here and there ».

62. (?) « has appeared before we expected it ».

III. 18. For crosses as landmarks, see note to Deed XXXIX.

47. πραστέου translate « Manor », and cf St John of Prasteia.

IV. 2. βραχύτατη perhaps « swift » or « sudden ».

19. μεγερεῖον see glossary.

43. ἀπεσχόμην might perhaps be read, ὑπεσκόμην, promised.

82. more probably: — « on the feast of St Bartholemew ».

VII. 17. εὐκτηριονικόν probably such a tiny oratory as may still be seen in these districts.

VIII. προλεγοτων probably for προλεγομένων. The confusion of participles is great in medieval Greek.

X. 40. (cf XII. 34). The word is used for the spiritual relationship between father and godfather, perhaps also between godfather and godson.

46. « shall always have for their own comfort the incoming ». See glossary.

I. 16. It might be possible to read εὐλογίαν for ἀλογίαν.

XI. 31. σουρβία apple-tree; see glossary.

XIII. Τοῦ μίλονος (μύλονος). See Spata p. 220 and Dawkins Gk. Dialects. Mr Dawkins finds in Crete ὁ μύλος, τοῦ μύλονος.

XV. 15. πλοῦμπους = perhaps πλούππους = poplar-trees.

17. ζυρο- misprint for ξυρο-.

30. « they declared that they would never henceforth ».

XVII. 35. λαχόνταντ perhaps for participle of λάγχανω cf. XXI. 29. and XX 26. A confused participle ending.

XX. 53. ἔδράσασιν is probably from the rare form δράσσω (usual form δράσσομαι).

XXI. 12. ἐπονὁμαξομένου for ἐπονομαζομένου.

l. I. γενόμενου misprint for γενόμενον.

XXVII. 4. δεσποίνα proper name.

14. rather translate: — « you dont know how you lost it ».

23. ὑποψήφιος (bishop) elect.

38. μανσελλον; see glossary.

XXIX. Θεόμητρος misprint for Θεομήτορος.

XXXII. l. 13. lit. full and beyond measure.

19. ἀντίληψις in ecclesiastical Greek, help or succour.

XXXIII. l. 11. ἐκ προσταγῆς; or « at his command ».

l. 12. δανικῶς. See Glossary. Here it might perhaps be translated « on lease » which agrees better with the meaning of the word than « for his own profit », though it might of course bear the significance of usury.

14. In med. Greek ἔχω with the infinitive is used to form the future.

l. 23. Translate. « But for the fief which I hold from Holy Church, I wish it to be settled on one of my sons, whomsoever of them I wish, he fulfilling the terms written in this deed. As long as he does this let him hold the fief, the land. But if he wish to go elsewhere let him have the right to go off somewhere else with all his moveable property.

l. 29. « in the lot of Judas ».

XXXIV. l. 20. If ἐκ ταυτῆς ὑποθέσεως is taken with πληρῶσαι it would read « to fulfil it by this my act ».

23. διὰ παντὸς. Generally « for ever ». Occasionally (v. L. and S.) it has the meaning of « altogether ».

l. 28. εἴμεθα Mod. Gk. pres. of εἶμαι (now a deponent), I am.

l. 13. πάλιν. See glossary.

XXXV. This deed has throughout the round sigma. On l. 38 there is an *iota adscriptum*.

l. 6. The Prophet Elias was essentially an Eastern dedication. There was one other at least in S. Italy at Aeta.

l. 21. Prasteia. See Glossary.

l. 23. Evidently mountains covered with oak forests, such as are still to be seen round Carbone.

l. 31. This passage is obscure. Mr Dawkins suggests that ἐγκατώλειπον and ἀποκόπτον should be taken as purely barba-

rous constructions for the genitive absolute and that the passage from ἀλλ' ὀχυρὸν should run: wicked men who opposing and breaking the terms of the charter have inherited a curse. But the command of my present charter must be firmly observed, they deserting and cutting off from themselves from henceforth every evil habit; nor do I order any new intent in them, but only that they should set their intent to invoke the divine mercy upon all orders of Christian men. παλεὰν has here something of its modern contemptuous use; cf. παλαιόσπιτο = an old tumbledown house.

l. 49. διακήρου = διὰ κηροῦ.

l. 16. The correct Gk. would be: — τὴν αἴτεσιν ψυχοψελῆ παριδεῖν.

XXXVI. l. 6. Mr Dawkins translates as follows: — « with Romanos his brother that every year they should provide for the monastery 50 measures of pure wine (delivering the wine) outside (in the field) by the winepress (ἔξω παρὰ τὴν λινόν) which is situated above or beyond the outer vineyards at Martzanellon. ἐξαμπελίων = τῶν ἔξω ἀμπελίων. But, see Deed XL. which deals with the same property and where obviously 6 vineyards are in question.

l. 15. If κρατῶ is used in the sense of to withhold, the passage would run: « but he withheld it and still in an unprincipled and violent way withholds the tribute ».

l. 39. Perhaps « the stipulated penalty » as making clear the stress laid on τῆ ποινῆ by the article.

l. 63. κατὰ τὴν ἡμεράν; cf deed XXII and Trin. 317. (I am endebted for this note to the Rev. Fr Hermann S. J. Professor of Canon Law in the Oriental Institute). See Giannino Ferrari: I documenti mediovali di diritto privato dell'Italia Meridionale. (Byz. Archiv. Heft 4) Leipsic. 1910 pp. 11 and 12. Ferrari compares this expression with similar ones i. e. κατὰ τόν καιρὸν νοτάριος τῆς κορτῆς, and weighs the question whether the expression indicated temporary holders of office. But while he admits that the Judge was in some cases in temporary charge he comes to the conclusion that the expression does not neccessarily have that force, but must be taken as meaning the Judge who held office about that time, without reference to the duration of his office.

XXXVII. l. 5. θεῖος: divine law, but probably here, for the law which issued form « our holy Lord the King ».

l. 6. ἐπιβραδεύει: Liddel and Scott quote this word as occuring in the C. I. and give as its meaning « apportion ». In which case the passage would read « apportions the power to those who had it before ». Stephen: Thes. Ling. Grec. translates it « concilio ».

l. 20. A better translation would be « hinders the monastery in their rights and is holding the property ». ἀυτῆ refers to ἡ μονή.

l. 32. τὸ ἀφιερωθὲν seems to have no grammer but it must be translated as though the passage read πῶς ἡ ἐκκλησία ἀφιερώθη.

l. 55. The Archistrategos called Aposkepi. Mr Dawkins would translate « The Archangel whose name comes from the prayer « Protect us ». See the ainoi in the Greek Liturgy for Nov 8th —: ἡ σύνταξις τοῦ ἀρχιστρατήγου Μιχαήλ καὶ τῶν λοιπῶν ἀσωμάτων δυνάμεων, which are as follows —: ὑπὸ τὴν σκέπην τῶν θείων ἡμας πτερύγων σου προσπεφευγότας πίστει Μιχαήλ Θεῖε νόε φύλαττε καὶ σκέπε ἐν βίῳ παντί. Mr Dawkins gives (Annul Bristish School. Athens XV. 1909) an inscription from the Church at Mani in the Pelopennese —: ἀρχιστρατήγε τῶν ἄνω δυνάμενων σκέπε φούρει φὺλαττε. The same three words, σκεπε, φρούρει, φυλάττε are also found addressed to Our Lady.

l. 64. ἐτρανώθην. See Glossary.

l. 84. The passage seems to mean that John was prepared to fight the matter out in a duel or some such fashion. But this seems hardly credible.

XXXIX. l. 9. A better translation would be: - it being our duty to seek as justice requires for all whatsoever is of advantage to it.

12. αὐτῆς may otherwise refer to Tygane.

19. διεὑρεθέντες is a difficulty but no other reading of the text is possible.

24. or: - the boundary after this passes along the road hitting (κρούων) the ridge which lies near the torrent-bed etc.

30. Better: - « on this matter our men and we with them were of two minds and we thought that they were saying the

truth; we therefore went over the whole matter with greater care ».

42. τιμῖων στρων i. e. boundary marks. Mr Dawkins speaks of having seen them in Crete cut in the rock. The « Abbott's Way », over the Moor, of the Abbey of Buckfast, is marked in this way by crosses cut in the boulders of rock. See Deed III. note.

XL (a). 11. σώζουσαν is a puzzle; the only explanation I can offer is that it might possibly stand for σωσάνιον. Ducange gives lorica as a translation of σωσάνιον (See Ducange both Gk and Lat:). Lorica, according to Ducange, means not only breastplate but is also used to signify an enclosing boundary. Perhaps it might thence mean the actual space enclosed.

14. φιλανιαν = φιλανθρωπίαν.

17. Perhaps « that we should every year perform a service to the church ». δουλεία is more often used to mean payment in kind or by service.

XLI. Has two examples of *iota adscriptum* on line 20.

6. πλειρευτάτην for πληρεστάτην. Professor Dawkins commenting on this word says: - « Nowadays at Bova they pronounce words like ἐστὶ either as efta or esta and hardly know what they are doing. Here is the same confusions of ft and st in your document of 1149 » !

XLIII. l. 13. better « through land at the disposition of the estate of Sicula, the land being on the river Sinni ».

l. 34. εἰθ' οὕτως = even so, i. e. the fine has to be paid over and above the arrangements made in the agreement. The agreement stands all the same when it is paid.

XLIII. l. 9. Note want of agreement in case of participles παραικαλῶν and ἀντιβολοντα.

37. Note *iota adscriptum* to ἐγώ.

XLIV. l. 9. ἐπάνωθεν perhaps means beyond. The property seems too large to be actually on the wall.

XLVI. l. 13. Πόσως μαλλόν. Perhaps the meaning is: - « how much more (is such benefit to be expected) in those monasteries which have the Greek rule and the Latin speech ». This looks as though, even so early as this, some of the Greek monasteries were beginning to forsake their language, and were perhaps in consequence getting slovenly over their

Rite, even to the extent of allowing latinizations to creep in, as we know they did later on. Perhaps it was the task of the monastery of Carbone not only to amend their Rule but to help to guard their Rite. The Greek of this document is much confused both in cases and genders. We have τῆς Σαλέρνου and τοῦ Σαλέρνου; ἄχρι with both acc. and gen. side by side and τὴν διαλέκτον λατίνον.

L. This Latin deed reads like a translation from a Greek one. « Gragis » is evidently for « Graecis ». « Pignas eas meas » might be for « pignus, casas meas ».

LI. The confusion of cases is so frequent throughout this deed that it impossible to note all.

Specially to be remarked are:

26. τοὺς ριθέντες ἀνοι

29. πασῖν τῆς (τοῖς) μελλουτες etc.

l. 27. the force of ἤγουν is not sufficiently brought out in the translation. It is equivalent to « that is to say ». I have come to an agreement with you and the agreement is that.

l. 57. A very unusual curse. Cf Acts. V. 58 –: μήποτε καὶ θεόμαχοι εὑρεθῆτε; from which this curse, curiously twisted, probably comes.

LIII. l. 2. ἐγνου = (?) ἔνου (from ἔνος, former, of old). The grammar and constructions of this deed are in a quite hopeless confusion. It is possible to arrive at the meaning but quite impossible to either parse or construe.

9. The grammar is hopeless. For the sense cf the 8th century hymn of Cassia: ἡ ἐν πολλαῖς ἁμαρτίαις περιπεσοῦσα γυνή.

53. Perhaps ἠμῆν is for ἢ μὴν. (?) αζημιαν is from ἀζήμιος. the fact that it is an adjective of two terminations has little weight in such Greek. Note especially the confusion of the participles and see lines 46 and 47.

τον ευλαβέστατον Βαρθολομαίου

and

τοὺς μέλλοντας . . . ηγουμενεύει.

LV. The grammatical confusion of this deed equals that of LIII. τραν on l. 6 might possibly stand for Trani but it does not seem likely. Failing that I have no suggestion to make.

LXIV. 36. Perhaps « the church built on Basil's ground ».

41. ποιησα = ποιήση, ὀσπίτιον κατώγον = the house of one story.

38. Perhaps the line could be emended:

καὶ τινὰ πράγματα ἐπ[ιβάλλειν ς̀] ῦ(? εἰ) etc.,

i. e. « or to throw out anything, and if we build anything » etc.

XXXVI. 73. (omitted in translation) — : have signed as witness, being appointed for the enforcing and declaration of the present judgment.

XXXVII. 122. (omitted in translation) I Samson of Moulita bear witness and give my decision.

BYZANTINE FUNCTIONAIRES UNDER NORMAN RULE

See: SCHLUMBERGER: *Sigillographie de l'Empire Byzantin.*
CODINUS, CUROPALATA: *Corpus Scriptorum Historiae Bisantinae.* Ed. Bonn 1828.

καταπάνος

The Catapan: Was a military functionary of high importance. who administered certain provinces, territories, towns, military colonies. In the reign of Basil II the Italian possessions were organised strongly under the Catapan of Italy (καταπάνος ἰτάλιας) who lived at Bari.

Some philologists see in *Catapanos* a corruption of *capitanus.* See Deed LVI.

στρατηγός

The Strategos: For purposes of military administration Byzantium divided its foreign provinces into Themes. At the head of the Theme was the Strategos. Under the Strategos were his officers.

τουρμάρχης

The officer next in rank to the Strategos: Commander of a Turma, the first division of a Theme, " chose (says Schlumberger) comparable a l'Arrondissement, division de departement ". See Chalandon, Vol. II, 655. A Strategos had under him two Turmarks with 5000 men each.

κόμης

See Chalandon, Vol. II, 655. In the Theme he came in next rank to the Turmark, and was head of the fiscal department. But in the Byzantine Court the title seems to have been one of much significance. See Codinus: II, 33, 17, 28, 18. Head perhaps also of the Chamberlains. The Count was next in the Army under the drungarius.

δρουγγάριος — An officer of secondary rank, belonging to the lowest class of the nobility; he occupies the 4th. rank in the Theme. He had the control of small local authorities, and commanded generally 1000 men. See Codinus, 43.

πρωτονοτάριος and καρτυλάριος — These were next in rank to the Strategos on the civil side. Besides them there was also the κριτής whose official title was ὁ τοῦ θέματος κριτὴς.

σπαθάριος — The Spatharius belonged to the *guardia nobile* of the dynastic Emperors. They were knights who bore the sword of the sacred palace. The title was one of dignity; Schlumberger compares it with the Legion of Honour. On the seal of non-ecclesiastical personages of the rank, after the name of the office, appear the names of Spatharius or πρωτοσπαθάριος always preceded by the letter B (βασιλικὸς). The Spatherii, Protospatharii, Spatharii candidati, held rank in the palace and constituted the guard of honour for the Basileus. M. Mordtman, (Memoires du Syllogue litteraire Grec de Constantinople, Tome XIII, supplement) compares Spatharius candidatus, Spatharius and Protospatherius with Lieutenant-Colonel, Colonel and General.

τοποτηρητής — See Deed IV (τόπου-τηρητής). Was to the company or τοποτηρησία (a subdivision of the τύρμα) what the Turmark was to the Turma. He was the military chief of the territorial division of the last category. He often commanded a single strong place in the territory of a κλείσουρα.

σπαθοκανδιδάτος — See Deed VIII. Ducange says this dignity was above that of Spatharius. M. Mordtman, however says that it was below. (cf. Spatharius). cf. also Codinus: Gretseri et Goar, comment. on cap. X.

ταξίαρχος — See Deed VII. Ducange calls him *Dux manipuli militaris*. Schlumberger has a seal of Michael Pharos protospatharius and taxiarch.

καβαλλάριος — See Deed XXXII. cf. Codinus, 181. Gretseri et Goar, comment. in cap. II.

κουράτωρ

Deed XVII. *Administrator*. The title is often to be met with in Byzantine history. They are of various kinds: the Great Curator, and curators of domains, as well as curators of various departments of the Imperial administration. Under the Normans the title persisted, but the functions attached to the office are uncertain. We have curator used as a simple title; or as No. XLII we have κουρατωρ τοῦ κρατοῦς ρηγγὸς. Sometimes in Norman deeds they are classed with Turmarks and Strategoi. cf. Trinchera, 66.

βεστιάριος

Vestiarius: Deed No. XXVI. Lord of the Imperial Wardrobe. There were many varieties of the title, and varieties of the dignity. See Mordtman, supplement to Tome XIII. The vestiarius was also later on, the Treasurer.

ἄρχοντες and ἐξουσιαστᾶι

Rulers of foreign States and towns were, by a κέλευσις of the Emperors, invested with the titles of ἄρχοντες or ἐξουσιασταῖ. The rulers of Gaeta and Amalfi under the Byzantines were ἄρχοντες, Sardinia was under an ἄρχων who was also called Protospatharius.

But under the Normans the titles lost or changed their meaning.

The title of ἄρχοντες is generally used in these deeds for the chief men of a town.

See Deed XXXVII.

In Deed XXXV, the Govenor of Cerchiara is called ἐξουσιαστής.

GLOSSARY OF UNUSUAL WORDS [1]

A

ἀγαρηνοί — VII, 56, 9, cf. Cusa, Diplomi Greci, p. 1 etc. and Trin. Syllabus Grec. Memb. 91.
Common word in popular Greek for *Saracens* and *Turks*. Probably from Hagar, Abraham's slave.

ἀγγαράρος — LI, 96, 14. *One who works under compulsion.* Connected with med and mod. Greek ἀγγαρία. In Cusa ἐγκαρία is found. See Diplom. Grec. 512 ἐγκαρίαν ἣν περισσῶς εἴχεται. Also the verb (active) ἀγγαρεύειν, 410 and 643.

ἀγελάς (ἀγέλας) — IV, 53, 65. *Heifer*. See Soph. Lexicon of Byz. Greek.

ἄγναις — LIII, 98, 26. Probably for ἄγναι, *agnus castus bushes.*

ἀγνκα βυβη — XVII, 66, 57. *Acqua viva.*

ἀγχωνη — XX, 68, 65. ἀγχόνη As a rule, in classical Greek, *hanging;* in mediaeval Greek a *halter*. But it is also used for a halter in Euripides Hipp. 802.

ἀγράριν — XXXVII, 85, 2, 26. For Latin *agrarium*, a due from the land. Ducange gives ἀγραρία as navicelae piscatoriae, but obviously this is not the same word.

ἀκανθόσα — XXXVII, 85, 13. From ἄκανθος. "*The place where the acanthus grows*". Cf. LXVII, and Gl. on σχοινῶσα. There are countless place names derived from plants ending in ουσα. They begin in Strabo.

[1] The Roman and first Arabic number indicate the Deed; the second the line.

ἄλεσμα — LIX, 103, 43. *Tax on grain.* Steph. (Thes. Ling. Grec.) says it is found in a gloss in the Grammarian Tzetzes.

ἀλώνη — LIII, 98, 25. For ἀλωνία a threshing-floor.

ἀμαξηκῆ
ἀμαζῆκί — XI, 60, 26.
III, 52, 29, 30, a *waggon-road.* For ἀμαξιτός, a word chiefly Epic and Lyric.

ἀνεμὲ — XVII, 66, 33. Professor Dawkins suggests that perhaps this word is for ἀνὰ μετά (cf. δίχως μέ colloquial modern Greek) *without.* It may also be for ἄνευ μεν cf. l. 43.

ἀνθίσταμαι — LIII, 90, 51, and LI, 96, 47. A formula used in the sense of "*to withstand*". Cf. also ἵστασθαι used in the same sense.

ἀνωγοκάτωγον — XLIV, 93, 17, a house of two stories or possibly with a basement. From ἀνώγεον and κατώγειον.

ἀνομυλία — II, 54, 62. Cf. ἀνομαλία. VIII, 57, 34, *disorder.* Classical word ἀνωμαλία.

ἀπαλαρέα — IV, 53, 80. It has various meanings, *spoon, dish, plate* and, in modern Pontic, *table.* Ducange says it means cochlear, spoon. In his Latin glossary he refers it to applare, apellarea. See there his quotation from Ptokhoprodromos. Gustave Meyer, Neugriech. Stud. III, 12, gives it as "*round dish* and says it is of the same derivation as the Albanian word "palare" and the Serbian "Paraligia".

ἀπίδεα — XII, 61, 27, ἀπιδία *pear-tree.* See Dawkins Gk. Dialects where ἀπίδι is given as meaning both fruit and tree,

ἀποσκεπι — XXXVII, 85, 59. Perhaps "*St Michael of the prayer Protect us*". See additional notes to XXXVII. Perhaps from the name Episcopia, a town where there was a church of the Archangel.

ἀρία — I, 51, 29. XIII, 62, 28. Cf. Cusa, 412, (ἄρια). Heldreich gives ἀρεός and ἀρεά both meaning *oak.* But in both cases the word is oxytone. If any value can be attached to the position of the accent here it is possible that the word comes

from the Latin *area* a low-latin word which in the glossary of the " Statuti della Provincia Romana " (pub. Rome 1910) is translated *terreno incolto.* In Deed VI, 11, ἀρία is wrongly written ἄρια.

ἀριουσος (no accent) — III, 52, 18. Possibly a personal name, but quite likely to be a derivative from ἀρία like ἀκανθῶσα etc.

ἄρμος — I, 51, 31. XI, 60, 31 etc. Cf. Trin. who translates it into Latin as " armus ", and Cusa 320 etc. He writes it ἁρμός. The Bollandist, A. S. Oct. VI, 335, says it it a barbarous word for *rupis.* Professor Dawkins suggests that in Crete it means a rounded hill.

ἄρκλα — IV, 53, 61, *chest, casket.* Rohlfs (p. 129) finds it at Seminara and Bova. Gus. Meyer finds it at Epirus and connects it with Latin arcula. Neug. stud. III.

ἄρκλοσκάμνη — IV, 53, 63, ἄρκλα + σκαμνή. For σκαμνή see σκαμνί. Hept. Dict. of mod. Gk. G. Meyer says it is found in Corfu and elsewhere and means *kirchenstühle.* It is written σκάμνος. Neugr. stud. III.

ἀρμάριον — IV, 53, 63, *a store chest,* see G. Meyer Neugr. Stud. II, p. 12, for connection with Latin *armarium.*

B

βαγενεῖον — XLIII, 92, 15 and 20, *a vat.* Cf. Hepites Mod. Gk. Dict. βαγενί. See also G. Meyer. Neu Greich. Stud. II. He finds the word at Epirus and gives cognate words: βαενι, βαγένι, βαρέλι. He finds it also in Bulgarian *baiani.* He asks whether it may not be synonymous with λαγένι.

βάδια — XXXVII, 85, 50, *a pledge.* It is a Lombard word wadia or guadia (see Ducange, Lex. Infim. Lat. and Cod. Diplom. Baren. vol. 4, Glossary).

βάδιον — XX, 68, 2 and 8, *a son.* Cf. Trin. 334, 26 where it is used of a colt. The change from π to β is common ; cf. Italian befana for ἐπιφάνεια.

βάδον — I, 51, 27, *a ford* cf. Lat. vadum. Cf. however also βάδην and βαδίζω.

βαθία, βαθεία — XIII, 62, 32. XX, 68, 29, etc,; *a valley*.

βαρβαθεοδωρυς (unaccented) — I, 51, 23. *Uncle Theodore* (less likely, *Father Theodore*). The usual word in some dialects for father is βαβάς and for uncle is μπάρμπας which is according to Meyer from the Italian Barba. This is quite probably the word here used.

βίλα — IV, 53, 78, *curtains*, from Latin velum (1).

βίλλανος — XLVII, 108, 39. Low-latin *villanus*. Cf. Cusa 116 and 412 (βελλάνους).

βιννιάλις — LXVIII, 110, 23, *vineale*. Cf. Trin. 30, 36, etc.

βισκώμης — XXX, 79, 41, *vicecomes*. Cf. Trin. 95.

βουνός — LXVI, 9, 37. According to L and S. a Cyreniac word which Aesch. introduced into the Greek language from Sicily. Spata (Pergamene Greche di Palermo p. 220, note 20) gives a variety of kindred words: βοοναρίον, βονὶ, βουναρίον, βουνάκι, βουνίδιον etc. See Dawkins Gk. Dialects. He finds βουνί at Phloïta and Silli. See also Cusa 294 and 618. — *A hill.*

βουτελιέρη — LXVII, 107, 184. Cf. Cusa (who writes the word also βουτελλαρία) 637 and 350 (ἡ βουτελλερία πέτρου, τιρπόλου).

βουττίον — I, 51, 38, *a cask*. See Rohlfs 153, 154 for its place in S. Italian dialects. Prof. Dawkins gives verbal forms βουτῶ and βουτίζω *I dip*. Gustav Meyer, Neugr. Stud. III, gives a form, βοῦτα and allied forms, βουτίνα (πουτινα), μποτιλία (bottiglia); cf. preceeding word.

βουργεσίοι — XXXVII, 85, 9δ *citizens*. See Ducange, Gk. Lex.

βριβιλέγιον — LXVI, 9, 24. *Privilegium*.

(1) Gustav Meyer gives a word βιλα found in Macedonia. It means *fork* and is connected with the Slave bilka. In spite of the resemblance it does not seem to be connected with this word. See G. Meyer, Neugriech. Stud. II.

Γ

γαγιούσος — LXVIII, 110, 11 and 19. Probably a proper name "*the brother of Nicholas Gagiousos*". But it may be in its origen connected with γάγιον a pledge which G. Meyer connects with It gagio, and writes γάγιο.

γουαρέντης — XLVII, 108, 26. Cf. Trin. 440, where he has the verb γαρεντεύειν and translates it "*adserere*".

γεμελλαρία — LXVIII, 110, 24. Probably a place name, but see Trin. 376, "Gemeli praedia". G. Meyer Neugr. Stud. III, 15 gives the word γέμελλος as connected with Lat. gemellus.

γηρύσματα — LXVIII, 107, 73, γυρίσματα from classical word γῦρος. Cusa has the verb γυρίζει. 361, μοναπάτην.... γυρίζει εἰς τὸν ποταμὸν.

γιουνκιῶσον — LXVII, 107, 20 ? *a clover field*. Mod. Gk. γιογκᾶς clover. G. Meyer Neugr. Stud. III, p. 15, gives ζιόγκος = trefoglie.

γρουτικέλλα — LXVII, 107, 71 a *cave-cell*, Cf. Cusa, 318: επάνω τῆς γρούτας and 681: τῆς ὑπεραγίας θεοτόκου τῆς γρούττας. G. Meyer, Neugr. Stud. III, p. 12 gives γκρόττα for It. grotto and κέλλα for cella. Cf. Cusa 560: σὺν κε τῶν κελλίων.

γρύπος — XVII, 66, 63. Written also τὸ γρίπον XX, 68, 48. Cf. also Cusa, 293. "Θέλομεν δὲ τοὺς μοναχοὺς ἔχειν γρύππον ἐλεύθερον". In med. Gk. *a fishing boat;* probably from the shape of its prow. In modern Gk. the word is written, as in classical Gk., γρυπός and means *a hook*.

Δ

δάμαρ — XX, 68, 8, *a wife*. This is the only place where this word occurs in these charters. It was also given to me by an old man at Castignano dei Greci near Lecce for *moglie*. He could not write, and I could not ascertain the spelling. Rohlfs gives *damma* as used in the Terra d'Otranto for ζεῦγμα. This is at least a kindred word.

δάμαλος — IV, 53, 65, *a heifer*.

δανικῶς — XXXIII, 81, 18, ? *on lease;* adverb from δάνος.

δεμοῦνς — XXVIII, 77, 48 ? *demense*.

δηεφενη (unaccentuated) — XVIII, 66, 71, *defendere*, from verb δεφενδεύω. Cf. Trin. 197 and Cusa 5, 72, 656 etc. Evidently ἵστασθαι καὶ δεφενδεύειν was a formula.

δεφενδεσιόνος — VIII, 57, 45, *defensionis*. Substantive δεφενδευτής also occurs. See Cusa, 677.

δον, δόννα — LXVII, 107, dominus and domina. LXVII, 107, 183.

δρουγγαρι — III, 52, 4, drungarius. See Byzantine officials.

δρύμεον — LXVIII, 110, 35 *a littte oak-wood*. dim. of δρυμός.

E

ἐγέρνι — XVII, 66, 40, 43 etc. *bends*. Mod. Gk. γέρνει. See Hepites Mod. Gk. Dict. Written also ἐγέρννι (XX, 68, 39).

ἐγιαλόν — XVII, 66, 25, *the sea shore*. Modern Gk. γιαλό. Also written (XX, 68, 46) αἰγιαλόν.

ἔδικτον — XVII, 66, 66, *personal property*. Common in Mod. Gk. In XX, 68, 52, πράγμα is used in the same sense.

ἐισεπιδής — XXXVII, 85, 76, ? *bound to the soil*. Steph. (Thes. Ling. Grec.) gives ἐπίδησις = *obtrusio*, and ἐπίδεσις = obligato; in classical Gk. used in medicine for a *bandage*.

εἴσοδος — X, 59, 45. Evidently means here *income;* but see below under ἔξοδος

ἐλίβερευσεν — XXX, 79, 3, *delivered up;* a graecized form of *liberare*.

ἐνδιορθόω — XXXVII, 85, 9. *I make matters straight*, for διορθόω.

ἐξαμπελία — XXXVI, 84, 12. Perhaps, *the outer vineyards*. Cf. ἐξωκλήσιον a *little church out in the country*. But see notes.

ἔξοδος — LXV, 105, 13 etc. Found in combination with εἴσοδος; i. e. εἴσοδος καὶ ἔξοδος. Often also εἰσοδοέξοδος, where it seems to mean *entrance and exit*. Here the words rather have the significance of *revenue and liabilities*. Mr Dawkins calls attention to the fact that ἔξοδα in Med. Gk. means expenses. Probably the words are an exact equivalent to the English expression *incomings and*

outgoings. εἴσοδος seems to be used in a legal sense for taking possession of a house or property. Spata (p. 358) in a note on these words says: " Per le leggi romane il contratto della translazione della proprietà non era perfetto se non accompagnato della tradizione della cosa ".

ἐπιβραδεύω

XXXVII, 85, 53. Rare word, found once in Böckhii, C. I. It is probably here equivalent to βραδεύω *to act as judge or umpire*, sometimes also to *reward*. Steph. gives it as *concilio*.

ἐρβατίκον

XIV, 23. Either *the right of pasture* or perhaps *a tax on pasture*. Latin herbaticum. It was a common Italian tax in the middle ages. In the Statuti della Provincia Romana we find (p. 308): se a queste oblighi si aggiungano quello dell'erbatico etc. But see Cusa, 560: δίδομεν τοῦ ἔχην το ἐρβατικὸν.... ἐλεύθερων. Spata (p. 195) gives the verb ἐρβατίζειν, the significance of which he discusses at great length. He arrives at the conclusion that it does not come from the same root as ἐρβατίκον. It is found also in Spata p. 235: μητε ἀγγαρεῦιν αὐτους . μῆτε ζημιοῦν . μητε ἐρβατίζειν, η ἀνακρένην ἐν δικαστερίω. See his note, and his seasons for emending to (ν)ερβατίζειν to segnify some form of corporal punishment, from low-latin nerbare (nervare). Cf. Cusa 395, where almost exactly the same formula occurs.

Z

ζανπουρη

VI, 17. Probably place name. But see Ducange Lat. Lex. under Campora.

Θ

θεώρητρα

XVII, 66, 15 *gifts given by the bridegroom to the bride at her weiling*. See Ducange, who says it is equivalent to ὀπτήρια a word found in Hesychius and in Callimachus, Hymn to Diana. For θεώρητρα Ducange quotes the Novellae of Constantine Porphyrogenitus: εἰ τύχει δε καὶ θεώρητρον ὑποσχεθεισα; and Símeon of Thessalonica, De Sacr. Ord.: δῶρά τε θεώρητρα.

A native of Lesbos tells me the word is in

use there in the sense of wedding gifts, but I can find no authority for the statement.

The word is *not* found in Hesychius; the note on p. 215 of Vol. I is due to a mistaken reading.

θητήμα — XXXVII, 85, 101, *hired service*. For θητεία.

I

ἵστασθαι (ἡστασται) — III, 56, 36, *to withstand*. Cf. Trin. 112, 35, 131, 155, 159, 160, 163, etc.

Many exemples occur in the deeds of its use as a legal formula in this sense, sometimes alone, sometimes with δεφενδεύειν. See note, Vol. I p. 148.

K

καράβη — XX, 68, 48, *a skiff*. Modern Gk. καράβι written also (XVII, 66, 62) καράβιον (not accented in m. s.

καρέα — LXVIII, 110, 29, *a walnut tree*, for καρύα; cf. Trin. 203 where it is written καρία.

καρράρα — LXVII, 107, 120, (?) *a waggon-road*. Cf. Cusa 550 and 555.

κανίστρον — See Rohlfs 36? *sack*, a word of Gk origen found also in the Balkans. See Ducange Gk. Lex. and Lat. under *Canistrum*. The modern form is κανιστρί (1).

καννάτα — XLa, 89, 23, *jar*. See G. Meyer, Neugr. Stnd. III, p. 25. Among Latin words in Greek he gives καννί, *vessel*. and κάνναται, *pitcher*. This word is found at Bova by Pellegrini. Through the German kanne, canne seems to have come into French. There is in the Italian dialects both of the Abruzzi and Calabria cannata meaning *goblet*.

καννίσκια — XXXVII, 86, 8, see Ducange, *gifts*. Ducange says the word is equivalent to κανίστρον and has its meaning « quia dona in canistris deferri solent ».

(1) Ducange gives the word as meaning an *ecclesiastical vessel*. Canistrum in late Latin is a *basket*. The word is also found under the forms τάνιστρα and τάγιστρον in Greece; τάϊστρο in Crete and τράστο in Samos. See G. Meyer (Indg. Forsch. 2. 442). The Slav has Tanistra and the Hungarian tanisztra.

καννα βαρέα — LXVII, 107, 16. Connected with καννα-βάριος which Ducange translates *stupparius*, a a *worker in hemp*. καννα βαρέα would therefore mean the place where the *stupparius* works i. e. The *place where the hemp is prepared*.

καχυλλ(αι) — XVII, 66, 22. ? *peebles*. Possibly related to calculus. Mr Dawkins suggests that perhaps it may mean *sea-shells* and be akin to κογχύλη.

κίβερτ(ον) (not accented) — I, 51, 40, *beehive*. See Rohlfs who quotes Hesychius and Suidas as using κύβεθρον. The diminutive κυβέθριον is found at Lesbos and in Anatolia and Epirus.

G. Meyer (Neugr. Stud. II) gives κουβέλι as a Macedonian word.

κλέπτης — LXVII, 107, 180, etc. *soldier*. Found also under the forms κλέφτης and κλέφτα. It is found at Epirus, in the Pelopennese and in Thessaly. Rohlfs also found it at Bova and considers it to be a word of Doric origen. He says that there it still means *thief*. Mr Dawkins mentions, in this connection, the κλεφτικά i. e. *Ballads of the Outlaws*. See Fauriel: *Chants populaires de la Greece moderne*. Paris 1824. It in spelt κλέφτης, among the Greek Islands of Asia Minor (1).

κλήγη — VI, 55, 17, for κλίνει.

κοδικέλλον — XX, 68, 18. Latin word written in Greek.

κολτοῦρα — XX, 68, 45. Latin *cultura*. Written also κῶγτουρα, XVII, 66, 59 and κουλτοῦρα LXVII, 107, 65. See Cusa, 314, 457.

κολύβον — IV, 53, 81. *Prepared wheat used in services for the dead*. See note Vol. I p. 155. The form used in Mod. Gk. is τα κόλλυβα. Cf. khodiva the soaked wheat used in S. Italy at the funeral feasts.

κονταράτος — LXVII, 107, 58 (Cf. Chal. I, 36), a *lightly-armed soldier*. From κοντάριον. Ducange's definition is " conto vel contario armatus ".

(1) It has, there also, the meaning of *soldier*.

κραούση — LXVII, 107, 183, ? *barley-field.* κράρ (see Dawkin's Gk. Dialects) is used for κριθάρι in parts of Asia Minor.

κραυγή — XV, 63, 34 and 108, 61, *a plea in a court of law.* The classical meaning is *a cry.*

κρούω — LIII, 98, 34, *strike* i. e. by way of marking the boundary.

κτίμα (κτῆμα) — XXXIII, 81, 13. In many parts of Greece used as a general word for *live-stock;* sometimes specialized to mean *a mule* or *a domestic animal.*

κυρ — XXXV. The three forms κῦρ κύριος and κυρὸς are all found. κυρὸς is sometimes accented κύρος. κυρ is generally unaccented. το κυρος (unaccented) Vol. I, p. 164 l. 24, has its ordinary meaning.

Λ

λάκκον — III, 52, 28 and XXXVII, 85, 59, *pool.* Also written λλάκκον (III, 52, 26). In cl. Gk = Latin vivarium, a pool where fish were kept, afterwards a hollow. The word (written lacco) is found in the dialects of Calimera and adjacent villages in the Terra d'Otranto. Cusa gives forms λάγκος and λάκος (313 and 526).

λαγίνι — XXXVI, 84, 56, Mod. Gk. λαγύνι.

λεγᾶτον — IV, 53, 42. Lat. *legatum.* Cf. Trin. 26.

λιθακόν — III, 52, 18.

λιθακὸστῶν — III, 52, 32.

(τα) λιθάρια — XX, 68, 35, written also ληθαρια (unaccented) and λυθαρία.

(το) λιθαριν — VI, 55, 19 (unaccented). These words (all derived from λίθος) have the meaning of stones, or stony. Cf. a number of similar words in Peligrini, Dialetto Grec-Calabro di Bova; e. g. lithari lithia etc. Cf. also Rohlfs 102, for words in use in the Terra d'Otranto. See Dawkins, Gk. Dialects for varieties of word in Asia Minor.

λώρον — LXVII, 107. Also written λωρίον (XII, 61, 27). Latin lorum, see Ducange Lat. Lex. *a tongue or strip of ground,* like the tongue of a shoe. Cf. Trin. 30, λωρίον τῆς χώρας. He translates *cor-*

gium terrae. Another variety of the word seems to be λουρήν. Cf. Trin. 547, τὸ δε ετερον λουρὴν ιπαρχει οὗτος.

M

μαραθόσονι LXVII, 110, 32, " (*at the three cross roads*) *where the fennel grows* ", if, as seems possible, this is an adjectival form derived from μάραθον. Trinchera (p. 56) has a place name of this derivation: τόπον λεγομενης μαραθῶσας. See note on σχοιοῦσα below. Trinchera translates into *Marathosa* in Latin.

μαὶστωρος XXX, 79, 30. *Maestro*. Cf. Cusa, 48 etc. and Trin. 167 etc.

μας XX, 67, 3 and many other places. For ἡμᾶς; found everywhere in Greece and among the Italian Greek dialects. There are accented forms ἐμᾶς and μᾶς.

μανδάλος XI, 60, 32 etc. Lit. *the bolt of a wooden lock*. It has retained its classical meaning in S, Italy (see Rohlfs p. 27). It is found at Reggio under the form mandali; at Catanzaro under the form mandalicchiu; at Cassano as mannulu and at Otranto as mandalo. Probably here the word is used as a proper name and means *the passage or ford of the Bolt*. I am endebted for the following note to Prof. Dawkins who says: " Everywhere where the old wooden lock has survived, and this is in most of the islands of Greece, it is called μάνταλος, or κλειδαριά, with the verb μανταλώνω *to lock up*. The types in use in Karpathos are described in an article in the *Annual of the British School at Athens* IX, pp. 190 ff. The bolt is ὀπεράτης and the pegs which hold it in place are τὰ βαλάνια..... The locks actually described are now in the anthropological museum at Cambridge ".

μαχαρίτζην LXVII, 107, 92. *The little Sword*. Probably a place-name.

μανκώσα LXVII, 107. 23, etc. This word occurs in many places and is probaby a place name. In

Ducange Lat. Lex. Mancusa is for Manca or Marca a piece of money. This can have no connection with this word.

μανσέλλος — XXVII, 76, 38. Wrongly translated " of Mansellos ". The word is not a place name but probably has meaning of Latin *mansionarius*. (See Ducange, Lat. Lex.). He gives *manselli* as being equivalent to *mansionarii,* and meaning the *porters* or *guardians,* more particularly of a church. Possibly here a *functionary of the household who admitted and announced visitors.*

μαῦρος — IV, 3, 64, *black.* Cf. madron in S. Italian dialects.

μεγερεῖον — IV, 53, 19. The context of this word precludes the idea that it might be for the modern Gk. word μαγειρεῖον, a kitchen. If it is for the Homeric word μέγαρον a *great house,* which fits the context it is as remarkable as δάμαρ (see above). It is worth noting that the word μέγαρον was generally used in the plural for *a house* and had gen. plu. μεγαρέων.

Perhaps it is not impossible that in a confusion of language so great that grammatical forms often went to the wall, this gen. plu. form may have been mistaken for a neuter nominative and survived as such.

μέθωμα — LIX, 103, 44. Probably a *tax on wine.* Cf. the Homeric word μέθυ, a kind of mead or honey wine.

μετόχιον — XLII, 91, 11. *A monastic cell* depending on a central monastery. Afterwards in mediaeval Gk an isolated farm or hamlet. From μετέχειν. Cf. Trin. 68 and Cusa 5. ἡ μονὲ μετὰ τῶν μετοχίων.

μοντος — XX, 68, 47, i. e. *montis.*

μούρικα — XIII, 62, 27 and XXVI, 74, 32. Probably *a tamarisk grove.* Evidently connected with μυρίκη but declined as though from a nominative μύριξ.

μυρσία — X, 59, 43, etc. *the myrtle bushes.* Probably a confusion of the two forms μυρτίς and μυρσίνη.

(τοῦ) μουρουβέτερε — IV, 53, 34 and XLIV, 93, 13. Cf. also Trin. 22. Trinchera translates *Muru Vetere.* I have also done so in Deed XLIV. But it seems unsatisfactory. I prefer to derive μουρου from μούρον which, says Ducange, is equivalent to Latin *morus* and means *locus palustris* (cf. English *moor*). It is dificult to see how the properties described could be on the walls, and the district by the Little Sea lies low and was probably marshy.

μύλον, ὑδρόμιλον (το) — XIII, 62, 38; has the genitive, μίλονος (l. 49). Prof. Dawkins (Gk Dialects) mentions this form of the genitive as being found also in Pontus. He also gives a neuter form μύον.

μυλωστάσιον — VIII, 57, 15. Cf. Cusa 357.

N

ναυτηγός — LXIV, 102, 1 (?) a *sea captain;* analogous perhaps to στρατηγός. I can find no other instance of the use of the word.

νερός — XX, 68, 44. Has replaced ὕδωρ for *water,* throughout modern Grece.

νίουρος — XXXVII, 85, 93, (λακκου νίουρου). A town in the Basilicata. Italian *nero.* Trin. gives three instances of the use of the word νερόν with the same meaning e. g. pp. 81, 117 and 200; but as a noun, for the River Tanagro, also called Negro.

O

οἰναριν(no accent) — I, 51, 48. For οἰνάριον *poor wine.*

ὀμάλιν — LXVIII, 110, 44, *a level place;* see note.

ὀνομάτοι — XVII, 66, 65, *person.* Cf. Trin. 184 ὀνόματοι. Ducange says that in later Greek ὄναμα got to mean a person, with ὀνομάτοι for plural.

ὀξεῖα — LXVII, 107, 92, *beech-tree,* for ὀξύα..

Π

πάλιν — XXXIV, 82, 21, *later;* a frequent mediaeval use. It was, and still is, in Pontic used to continue a connection.

πάντανον — LXVIII, 110, 25, *a marsh.* Cf. It. pantano.

παραμονή — LXVIII, 110, 38, *a station-house.* The παραμονοί were the Imperial Bodyguard.

παρρησία — XLIV, 93, 10 and XLIV, 102, 18 *freedom* (in this case *to hold property*). In classical Gk confined to *freedom of speech.*

πελλεκατά — LXVII, 107, 41. Perhaps the *quarryman's house.* πελακῶ is *to hew* and πελεκητής *one who hews, or cuts stone.* πελλεκατά can hardly fail to be connected with the idea.

πεντιτάρις — LXVII, 107, 21. Possibly a word compounded of πέντε and ταρσός (ταρρός) meaning (1) a flat surface, (2) a row. Perhaps *the plantation of five rows* or *the holding of five* (measures of some kind); e. g. our " five acre field " Mr Dawkins thinks however that the double τ involves the meaning of 50 not 5.

πετζίον — XLVII, 108, 43, It. *pezzo.* Cf. Cusa 671 and 395: χωράφιον μοδίων τεσσάρων τοῦ πεζὴν τοῦ παυληάνου.

πιστορε(no accent) — XXX, 79, 33 (?) Latin *pistor, a baker.*

πλάγιον — XX, 68, 27, *transverse.* Cf. Trin. 112.

πλαγινά (πλάγια) — XVII, 66, 40, " *the flanks or sides of a mountain* ". Evidently used here in the same sense as πλάγιον. See Rohlfs. p. 54.

πλατεία — IV, 53, 23. *The court-yard of a house.* See Cod. Diplom. Barese, vol. IV, 34-65. Latin *platea.*

πλοῦμπος — XV, 63, 15, *a poplar.* Found in S. Calabria; see Rohlfs p. 129 πλούππος.

The English translation gives " stockades ". I at first connected the word with mod. Gk πλουμπί which I took to mean " *branches interlaced to form some sort of obstruction* ".

πλουσιανός — LXVIII, 107, 107, *washing-place.* πλύσιμον is the modern Gk. word. Cf. Cusa p. 328, πλουπηγή.

πόρτα — LII, 97, 12. Lat. *porta.* Cf. Trin. and Cusa, 116 and 682.

πορτικέλλα — XV, 68, 60 aud LXVII, 107, 163. Dim. of πόρτικος (porticus). See Ducange, Lat. Lex.

πραστέον — III, 52, 47. In med and mod. Gk. *a manor.* It is so used here. In the transation it is wrongly taken as if for παστεινός which occurs above.

It does not seem to occur in this sense either in Trinchera or Cusa and this is the only instance where it is used in this sense in these deeds. Elsewhere it is used as a proper name i. e. St John of Prasteia, under various spellings.

πριμικύριος XXVIII, 77, 38. (Primus κύριος). See Ducange Lat. Lex. under Primicerius. *He who was responsible for the services in a Cathedral Church.*

πριόλος XV, 65, 5 etc. *Prior.* Cf. Trin. 339 and Cusa 13, 98, 656, 658. Written also πριόρις, πριούλις, πριύλης.

πριονία XI, 60, 28, XVII, 66, 46 etc. *a mountain ridge.* Mod. Gk. πριόνι, *a saw.* See Cusa, 408, πρεονία.

προάυλιος I, 51, 15, ? *outside the enclosure.* Cf. πρόναος.

P

ράμνος LXVII, 107, 83. *Rhamnus bushes.* Mr Alban Voigt who is an authority on the vegetation of the Mediterranean thinks that it must be the *Rhamnus Alaternus* which grows on all the rocky places round the Mediterranean.

ρίακας (ὁ) XI, 60, 32, *a stream.* Mod. Gk. ρυάκι.

ριᾶκην (το) XI, 60, 29, *a brook.* In modern Gk. ρυάκιον.

ρυακῆν XVI, 66, 36, *a brook.*

ρυακίον XV, 63, 23, *a brook.*

ρυκτη XVII, 66, 51. *To fall,* mod. Gk. form of ῥίπτει.

ρήττει XX, 68, 35, *To fall,* mod. Gk. form of ῥίπτει.

ρήκτη VI, 55, 18, *To fall,* mod. Gk. form of ῥίπτει.

ρυπτη XX, 68, 30, *To fall,* mod. Gk. form of ῥίπτει.

ῥηξ XXXI, 80, 1. *Rex.* Cf. Cusa, 13, 19, etc.

ριγϊκός LV, 100, 1. Cf. Cusa, 124, ῥιγηκός.

ρουμίβια XVII, 66, 51.

ρούββια XX, 68, 38. Possibly connected with romphaea. See Ducange Lat. Lex. More probably a place name.

ρωδιάνος LXVIII, 107, 83, ? ῥοδιανός = The Rhodian.

Σ

σαγίον IV, 53, 60, *a robe or cloak.* dim. of σάγος from Lat. sagum. See G. Meyer Neugr. Stud. III, 57.

σάλικες — LXVII, 107, 42, *willow-trees*. Lat. salices.

σαλλακά — LXIII, 110, 30, (?) *parsley*. See G. Meyer. Neugr. Stud. III, 58, and Ducange Gk Lex. Here σαλλακά and κήπον seem to be connected. The phrase may mean parsley (? vegetable) garden. Elsewhere σαλλακά seems to be a proper name.

σερε, σηρε — XLVIII, 108, etc. *Sir*, Sometimes a proper name. See Trin. 134 and Cusa 303, 413, etc.

σιταριν (no accent) — I, 51, 40, *corn*. Cf. Cusa 311. σιτάρι μόδια εἴκοσι.

σουρβία — I, 51, 30, *wild apple-tree*. Cf. Trin. 203. See Rohlfs and G. Meyer, Neugr. Stud. III, 15. Written also σουρβάριν 107, 88 and LXVIII, 110, 45.

σμίγεται — XV 63, 15. For μίγεται See L. and S. The forms μίγνυμι and μίγνυμαι are both classical. Found in Homer and Hesiod.

σπαθαμή — LXIV, 102, 29, for σπιθαμή *a span*.

σπον — VI, 55, 25, *sponsum*.

στάσιμος — LIX, 103, 32. In med. Gk. a *holding or site*.

στάυλος — IV, 53, 19, *stabulum*. Cf. Cusa 599 and see Dawkins Gk. Dialects for στάβλο, in use in Cappadocia.

σταυρίζει — XV, 63, 13, "*it crosses*". I have not fonnd this verb elsewhere; but see Cusa, 532, for verb σταυρώνειν, with meaning of "*to set with stakes*" i. e. to mark off a site. Cf. Dawkins' Gk. Dialects, where it means *to crucify*.

στρᾶτα — XV, 63, 13. *Via strata*, Cf. Cusa 119, 671.

τά σχοινοῦσα — LXVII, 107, 53, (cf. ἀκανθώσα 110, 15, etc.). Mr. Dawkins translates "*the place of lentisks*" from σχοίνος lentisk. He thinks the word should be feminine. They cultivate the lentisk for mastic gum in Chios and perhaps dicd also here. The termination ουσα or ωσα is often used in med. Gk with name of plants, to denote place. Cf. Amantos: Die Suffixe der Neugr. Ortsnamen. Munich. 1903.

The names are almost all found in the Greek Islands, from which it is evident that the ending

was very common in the middle ages. But they go back to Strabo e. g. Ερικοῦσσα " Island of Heather ", φοινικοῦσα Island of Palm-trees.

συντέκνος — X, 59, 40. L. and S. give the meaning of " *brought up from childhood together* " but Dawkins (Gk. Dialects) explains the word as meaning the father and godfather of a child, who are therefore united in spiritual relationship and so to say share the child between them. The use is, he says, not confined to Asia Minor; it is common in Crete.

T

ταβουλάριος — XXXIV, 82, 34. *Keeper of the Archives.* Cf. Cusa 33 and Trin. 370, 371 and 92 where καρτοφύλαξ is used.

τάλια κοῦλλια
τάλλα κούλλα — LXVII, 110, 20, and XXX, 79, 46. In the first of these quotations the word refers to a property: ἕως τοῦ χωραφίου τάλλια κοῦλλια; in the second to a person: πέτρος ταλλα κούλλα. It is possible that it is a proper name; but see Ducange Lat. Lex., where he defines it as some kind of land tenure, apparently, from the charter which he quotes, freehold. Again however G. Meyer (Neugr. Stu. III, p. 15), gives ἤτανε τάλε κουάλε as found at Naxos and says it is equivalent to It: tale, quale. Perhaps in the first case " The freehold farm "; in the the second, a proper name given originally rather like the English " *So and So* ".

τεράννος — LXVIII, 110, 39 (?) *terrenus,* or possibly a name.

τερράται (αἱ) — LXVII, 107, 87 (?) *terrae.* Cf. Cusa, 628 τερρατικόν and 552, τερρέριν.

τούβουλος — LXVII, 107, 104. See Rohlfs p. 138, who gives τοῦβλον as meaning a *brick* or *tile,* with derivatives in the Neapoltain dialect of *tufolo* meaning a *pipe* and *tufalo* meaning a *water-pipe.* Ducange gives τούβουλον Lat. tubulus. See also G. Meyer, Neugr. Stud., III, 65. Cf. Trin. 308.

Perhaps pipes were fixed outside houses as they are today in the mountains of Savoy to

bring water from the springs or torrents within reach of the inhabitants.

τουρνατώρ — LXVII, 107, 67, *a turner or carpenter*. The classical equivalent, τορνευτής, is found in M. Aurelius, Med. 5, 1 (quoted by L and S).

τριώδην — LXVII, 107, 75, written τριόδιν 110, 32. Dimin. of τρίοδος, *place where three roads meet.*

τύμπα — LXVIII, 110, 22. For τύμβος, cf. Trin. 50.

τρανῶ(ἐτρανώθεν) — XXXVII, 85, 64. *I grew big*. The original meaning of the word is *I see,* from the adj, τρανός clear.

It is used in the original meaning all over Cappadocia (see Dawkins Gk. Dialects) but Prof. Dawkins says it has developed in many of the dialects into the same meaning as it has here.

Υ

ὑπάνδρευσις — LXVII, 107, 95, for ὑπανδρία *marriage.*

ὕπεμε — XXXVI, 84, 11, for ὑπὸ μετὰ colloquialism of mod. Gk. Cf. ἀνεμε for ἀνὰ μετὰ.

ὑποψήφιος — XXXVII, 76, 23, *elect.* Used of a person elected but not yet consecrated to an ecclesiastical dignity. Translated wrongly in the text.

Φ

(φραβίκτα) φαβρίκτα (ἡ) — LXVIII, 110, 30, a workshop; cf. It. fabbrica.

φάκτου ἄγνοιας — XXIII, 71, 12 and XXII, 70, 15, *in ignorance of the facts of the case.* See note to deed 71.

φαίδον — XXXIII, 81, 18. Written also φίδον XXIII, 71, 4 and φύον LXVII, 107, 1. Cf. Trin. 529 and 296, *Fief.*

φίσκος — Lat. *fiscus*. Cf. Cusa, 640.

φορέστια (φορέστος, LIX, 103, l. 45) — LXVII, 107, 196. *Wooded places.* Ducange, Lat. Lex: gives it as meaning *saltus, silva.* Cf. Trin. 383; Spata, p. 435 and Cusa 14, 314. Cusa also has (p. 560) φρούστερι and (p. 312) φορεστέριος, *a dweller in the woods.*

φοῦρνος — IV, 53, 40, Lat. *furnus*. Cf. Cusa 69.

φράβος — LXVII, 107, 94 (? φαβρος) It. *fabbro*. Cf. Cusa 309.

φράγμος — LXVII, 107, 99. See Ducange Gk. Lex. *Hedge*. Cf. Trin. 198. I do not find it in Cusa. Mr Dawkins says that it is in common use in Crete, but not everywhere.

φραττή — XV, 68, 28 a *boundary* sometimes of bushes, perhaps also of stones. Cf. It. fratta.

φράκτη — I, 51, 22. See also Cusa 412.

φρέαρ — LXVIII, 110, 42, *a spring, or well of fresh water,* A Homeric word still surviving. Rohlfs. p. 116 says it is still used in the Terra d'Otrauto. Morosi: Dialetti della Terra d'Otranto, mentions it on p. 167. It is found in Icaria as φλές, in Crete (says Rohlfs) as τό φρέ and in the neighbourhood of Athens as πλατὺ φρέαρ and βρωμοφρεάκι.

φοσσάτος — LXVIII, 110, 39 *ditch*. Mr Dawkins says that in med. Gk this word usually meant "army". It is the Latin fossatum from fossa and means "*the camp surrounded by a ditch*". See G. Meyer, Neugr. Stud. III, 72, and Ducange, both Lat. and Gk. Lexicons, who quotes Procopius and a gloss: saying that, what the ancients called τάφρος, the Romaioi called φοσσάτον (περὶ μὲν Ἕλλεσι τάφρον περὶ δὲ ρωμαίοις φωσσάτον).

The word may either mean a ditch or the place enclosed by a ditch but here the most likely meaning is ditch. Spata and Cusa both use the word φώσσα.

X

χάνδακιν (το) — LXVII, 107, 170. Cf. Trin. 117 and Cusa 49, 415 and 653, for variations of the word: χάνδακ, χάνδακα, χανδάκιον, χανδάκιος, χανδακηος.

See also Dawkins Gk Dialects, where he mentions χαντέκι, found in Cappadocia and χανδεκι, in Pharasa. The original word is χανδός a ravine.

χέτη (ἡ) — XV, 66, 51; VI, 55, 18; XX, 68, 38; etc.

Cf. Spata 220; Trin. 15, and Cusa 412, 653, etc. Spata says it is often written χαίτη and that it means the summit of a mountain. In two places, if not more, Trinchera (possibly following

Spata) translates it by the Latin *vertex*. There are however other places where it cannot be so translated e. g. p. 15: καὶ κωπτη ὁ δρώμος τῆς χέτης. Here he translates it by " et dividitur a via serrae ". On p. 156, l. 27 where he translates χέτη by *vertex*, he only makes sense of it, it seems to me, by translating ἐστὶ by extat in the sense of " issues forth ". In Cusa 653 it is, I think impossible to translate it by *vertex*, but it might mean *a channel in a ravine going down the hillside*. (We have here also the diminutive χετήτζας). Again (Cusa 412) we have ἀναβαίνει ὁ ποταμος καὶ ἀναδίδεῖ εἰς τὴν χέτην. The river surely would issue forth into a channel and not onto the summit of the mountain. I think that the passage in deed XVII, 66, 50 completely demolishes the meaning of summit: καὶ κατα βέννι η χετη το ήσον καὶ ρυκτη ης τὴν στρὰτην της ρουμίβιας.

Surely χέτη could not mean summit here without presupposing a convulsion of nature!

Such a meaning, moreover gives no derivation for the word, which seems obviously to be connected with χέω or ὀχέω. Probably it was originally ὀχετός *a channel for conveying* water, hence, a *gorge down which water flows*.

χεύρσα VIII, 57, 35, *waste land*. (?χερσα). Still found in use in S. Italy e. g. at Martignano, Terra d'Otranto (where it has the form cerzo) and Francavilla (where it is sciersu). Rohlfs (p. 59) gives many more places where he found it.

χωρισία II, 54, 69, a *division* ?χώρισμα.

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